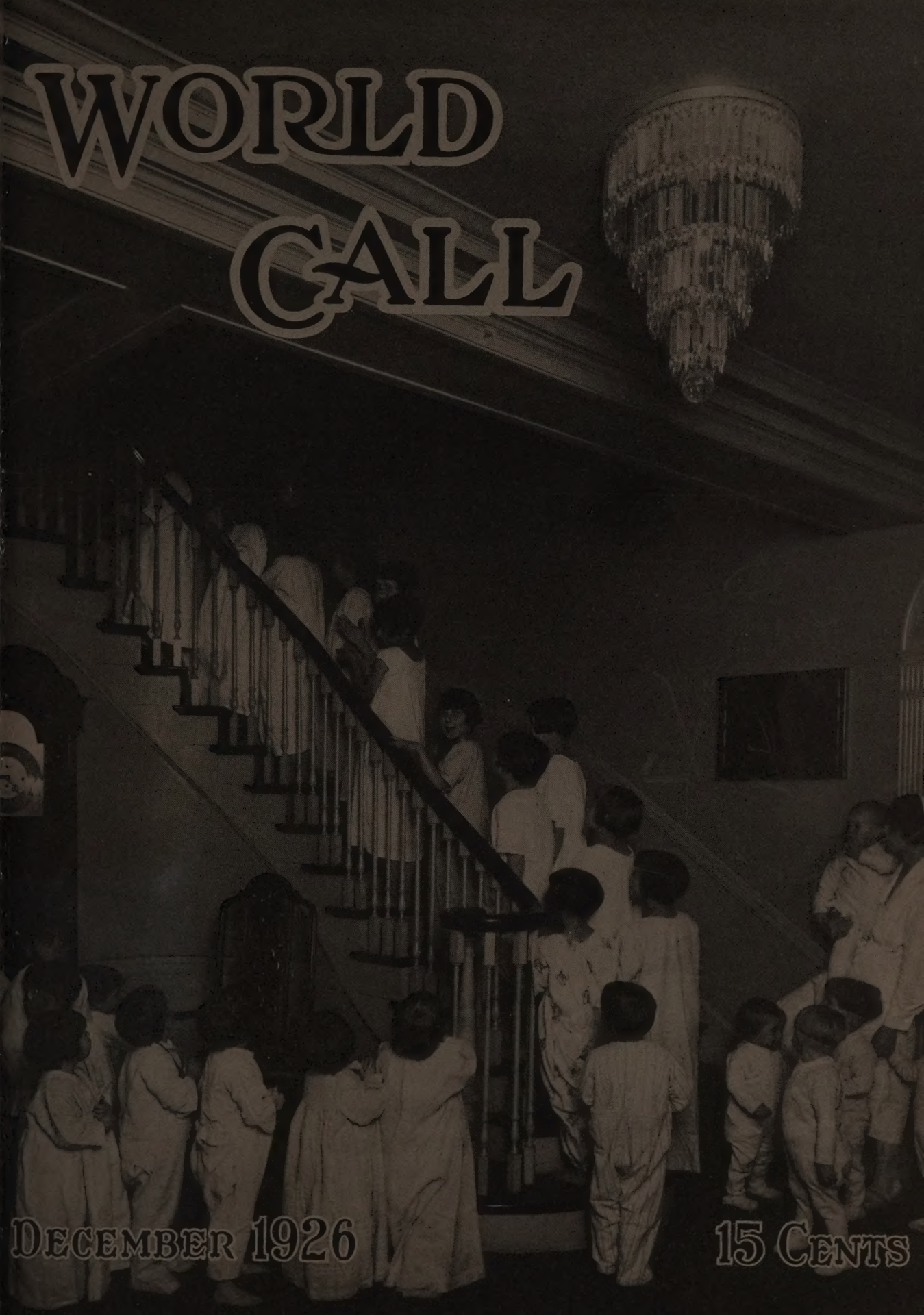
WORLD CALL



DECEMBER 1926

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DENVER COLO 20

J H MOHORTER

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GREAT NEWS BROTHER BRADY RECEIVED CHECK
TODAY FROM A FRIEND WHO DOES NOT WANT HIS
NAME MADE KNOWN FOR FIFTEEN THOUSAND
DOLLARS FOR COLORADO CHRISTIAN HOME
PRAISE GOD FROM WHOM ALL BLESSINGS FLOW
LETTER FOLLOWS

WILLIAM OESCHGER

The confirming letter indicated that there were no strings to the gift, but it is understood that the donor would be pleased to have part of the sum used to improve the grounds and complete an unfinished part of the new building in Denver. Mr. Brady is treasurer of the Denver Home and Mr. Mohorter is secretary of the United Christian Missionary Society and head of its department of benevolence. Mr. Oeschger was chairman of the campaign committee which raised the funds for the building.

WORLD CALL

Boys at the Christian Orphans' Home, St. Louis

VOLUME VIII DECEMBER, 1926 NUMBER 12

Wherein All Christians Agree

THOSE who call themselves Christians differ the width of human imagination at most points. Some deny the resurrection of Christ, some question his loftiest teachings, some reject his baptism. In two things all agree. The first is joy over his birth, due, of course, to their admiration of his perfect life crowned in his devoted death. The second is tenderness toward helpless childhood. Practically all observe Christmas in some way, and all recognize an obligation to orphans. To certain propositions of our religion we give only formal and perfunctory assent, but into these two items we put our hearts.

Does this fact not carry a strong intimation of the way to the reunion of the divided church of Christ? And these divisions of Christendom are only partially indicated by the number of denominations listed in the census reports. Every communion is divided and subdivided within itself, and in constant danger of breaking into two or ten distinct fragments at any time. Not only so, but every congregation includes within its membership men and women between whom there are more and wider differences than there are between the majorities of many separate church bodies. Indeed, no two men are in complete agreement!

We live and work and worship together by holding fast to Christ and respecting each other's right to think and act differently, as each is moved by his own personality under the divine, or even the satanic impulse! Magnifying that which is common and suppressing that which is peculiar is the one sure way to union, which is another way of saying that we must exalt Christ and crucify self; make Christmas a holy day for him rather than a holiday for ourselves; consecrate it to the care of his little ones, and not to the gratification of our social creditors.

It is to the honor of the Disciples of Christ that they maintain as many Christian Homes for the aged as for children, for certainly the Lord of life would not have us neglect the second childhood of those who have followed him all the way. And in any community where one of these twelve institutions stands, Christians of other names will declare with one accord that what we are doing there inclines them more strongely to our plea for Christian union than all that our ablest debaters have said for a hundred years. As in the early days at Jerusalem, "Seeing the man that was healed standing with them, they could say nothing against it."

THESE two points on which all Christians agree are common ground also for as many millions whom we do not ordinarily classify as Christians. This shows the way to effective evangelism. Let us magnify the warm and human side of our religion, which is really its most divine aspect, and we shall speedily find our meeting houses too small. Have we not all noticed that everybody is glad to attend the Christmas service? Have we not observed also that the one who gets the most enjoyment out of the event is the one who has done most and given most to make the children happy? And that this is doubly so when the children of the occasion are not the spoiled and pampered boys and girls of well-to-do parents but the sons and daughters of actual need?

Within range of Cleveland, Atlanta, Dallas, Denver, Omaha and St. Louis each year there are a number of churches that claim a pre-Christmas visit from a group of the whole brotherhood's children. After they have come and gone the Babe of Bethlehem is forever dearer to the people of that congregation. Perhaps such visits should be discouraged and all of us taught to use our imagination, as we do in picturing the Judean manger-cradle. Then every Bible school can feel that it is having a share in spreading the table, filling the wardrobe and brightening the fireside for all of the sixteen hundred children and aged to whom these twelve Homes of the brotherhood minister during year, just as all claim one Christ for their very own.

Mrs. J. C. B. Stivers

Former Superintendent of the Cleveland Christian Home, mothering other babies as she did her own, representative of womanhood at its best, consecrated to the temporal and eternal health and happiness of humanity.—(see page 15.)

This Number

Our cover could well be labeled "The Night Before Christmas." It is a scene in the front hall of our Home for Children in Cleveland when some of the adorable youngsters were caught trooping up to bed. This number of WORLD CALL is devoted in part to the work of the department of benevolence which supports this institution along with eleven other similar homes for children and the aged. Space is also given in this issue to the opportunities and obligations of women who have grown up in our missionary work, particularly on Woman's Day, which falls this year on December 9, a day when—well, read it for yourself on page 16.

Next Month

If we could say any one issue of WORLD CALL is more favored than another in its wealth of material, the honors might pass this time to the coming January number. In the first place, there will be the first installment of our great new serial, *Sectarian Shackles*, by Libbie Travers. Mrs. Travers was born into a church of the Disciples of Christ, has grown up in it, has worked for it, prayed for it and lived for it, and her account of her religious experience is an indictment of the denominational spirit as it invades and demoralizes the consciousness of the American Christian church. The story is replete with rich anecdotes of our own brotherhood's early history and is warmly colored throughout with delightful human interest.

But to get back to the January number. There will be the full report of the Memphis International Convention, enlivened by merry snapshots, a few of the outstanding addresses and interpretations of the gathering that will make it live again in your memory if you have been there, or bring it literally to your doorstep if you could not attend. In addition to these two features, there will be presented intimate views of life on our college campuses, a statement from the president of each of our colleges on "The Most Encouraging Thing About My College During the Year," and other records of achievement that will tingle our blood with sheer joy over the ongoing of the great work of our Board of Education. A hint to the wise: See that a goodly number of subscriptions, starting with this January issue, are generously sprinkled on your early Christmas shopping list.

Professor Aylsworth Dies

It is with profound sorrow we record the death of William Prince Aylsworth of Cotner College who was killed in an automobile accident on November 2 at Bethany, Nebraska. For forty years Professor Aylsworth has been connected with Cotner as teacher, president and head of its Biblical department. A full account of his life and his contribution will be given in January WORLD CALL. A full page photograph and a comprehensive article appeared in our issue of January, 1922.

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"We Look for a New Earth"

We shall find it when by God's help we have made it so

By Joy Taylor

AS YEAR succeeds to year and the season of the birth of Jesus the Christ rolls around, the minds of men and women everywhere turn with renewed wonder and awe to the meaning of his coming to the earth. However unworthily one remembers the anniversary with costly gifts to those who have already too much of material things, he reveals to himself how precious to him is the mere act of giving. How much more does the earnest follower of that "love made flesh" yearn to solve the mystery of the bonds with which selflessness has bound man to Christ.

The Christian finds himself more and more understanding, as the anniversary stores its precious memories in his heart, why God gave his son—He loved us! The marvel of that explanation will never leave men. As they realize what divine love has done to release them into freedom and joy, the leaven does its work—and they too must give.

One was moved to express the haunting character of this love in the words:

I cannot put the presence by of Him the Crucified,
Who moves men's spirits with his love
As does the moon the tide;
Again I see the life he lived,
The God-like death he died,
He comes to break the barriers down,
Raised up by barren creeds;
About the globe from zone to zone,
Like sunlight he proceeds;
He comes to give the world's starved heart
The perfect love it needs.

Some Christians find the reason for the missionary character of the Christian religion in the imperative "Go ye into all the world and preach the gospel." They go, or they support those who do go, because they are loyal to Christ, and his command settles the matter for them once and for all. A new spirit of understanding has come to us today in obeying the command. We have come to search for the reason and have found it, "God so loved the world" that he gave the most precious thing he had—"his only begotten son." We are beginning to see that not the imperative, so much as the reason for the imperative should be the ultimate compulsion for the missionary enterprise of the church of the living God.

We hear that "he shall make all things new," and that in that work of his "we are laborers together with him in the breaking of barriers between men," the bringing in of a new order where

Love is the bread that feeds the multitudes;
Love is the healing of the hospitals;
Love is the light that breaks through prison doors;
Love knows not rich or poor, or good or bad
But only the beloved, in every heart
One and the same, the incorruptible Spirit divine
Whose tabernacle is life.

"We look for a new earth, wherein dwelleth righteousness." We shall find it, when by God's help we have made it so. The mission of the church is to do what our Lord did while he was here, but it is not always easy in an age of increasing complexity to know what Christ would have us do to create the "new earth." Love only has the solution to the riddles of our twentieth century.

In looking for that "new earth, wherein dwelleth righteousness" there is another Christmas message every Christian must never forget. Luke tells us in his lovely account of the nativity that when the "glory of the Lord" shone round the shepherds who watched their flocks by night, that they were sore afraid. But the angel said unto them, "Fear not, for behold I bring you good tidings of a great joy, which shall be to all people."

Fear is the greatest obstacle to the telling of the good tidings to all people. God's program of love for all mankind is so big and challenging that we "fear." We scrupulously guard our flocks. We go about the task of conserving the good we know, but when the great flood of blinding revelation bursts upon us, when we are fairly faced with great social problems, when we are challenged to make this a warless world that there may be the fulfillment of the Christmas message of peace on earth, we are amazed at the daring of our own thoughts and fall back, fearful. By our attitude we say, "This is not for us. We have our own sheep to guard."

This is an age of great opportunities to take the good tidings of a redeeming love to all mankind, but it is an age of equally great problems. Men and women everywhere are exceedingly critical of methods, organizations, even the church. There is reason for this attitude. Too long have our fears kept Christian people from allowing that freedom of

thought and movement which is necessary to secure sympathy and cooperation in methods of work. Because fear has been in our hearts—a fear that is faithlessness—we have bound the truth in swaddling clothes of "safe thinking" and, pity of pities! in trying to safeguard the work of Christ, we have turned blind eyes to the "blinding glory of the Lord."

May this season of rebirth in the hearts of men crowd out our fears and give us faith to submit to the leading of the spirit in this greatest age in which man has ever lived.

The wealth of the western nations gives the non-Christian world a picture of Christianity as a faith that makes people rich, strong, powerful. They constantly confuse Christianity with civilization. Unfortunately it is often necessary for the missionary to show that organized Christianity is not a complete representation of the faith of Jesus Christ, that Christ is infinitely greater than our picture of him. It is the task of the western church to make its Christianity really representative of the spirit of passionate devotion to mankind which characterized Christ. The missionary task will be undergirded adequately only when each Christian is a true missionary at heart. The Mohammedan, Hindu or Buddhist is a human being, throbbing with new ambitions and yearning for something that will help the whole of life, body, soul and spirit. The gospel which will give him that "new life" starts with a brotherly contact which says, "We both need God, we are both seeking God, let us seek for him together." The disciple of love is a "learner" as long as he lives—a learner of new ways in loving and serving.

A thorough and earnest study of the peoples of the world, a study that makes them appear to the Christian as his brothers to be understood and loved; a study of those world conditions which bar the progress of the Christian social order; an arousing of a sense of comradeship in the extension of that social order; participation in the project of Christian missions by proportionate gifts of money, time and personal service are the aims of those forces in the life of the church that have accepted the responsibility for the missionary education of the church.

On the part of the church there must be a very conscious effort to cultivate in its people the attitudes Jesus took toward others, and lead them consistently to express those attitudes toward all people, near at hand or far away, of whatever race, nation or social condition.

A Christian who trains himself honestly to face the principle of the sacredness of human personality, will be as scrupulous to be just and loving to the Negro of America as to the Negro in Africa; he will see that his business is governed by the Golden Rule; he will take seriously the obligations of Christian citizenship to see that laws are made and enforced to safeguard the interests of all God's children, even the least.

Our missionaries cannot do their work abroad successfully if their message is denied by the attitude of America toward other nations. Missionary education has been termed, "The Christianizing of all our social contacts." If our pride in our nation is justifiable, it is so only on the basis of Christian liberty and justice for all. The phrase "100 per cent Americanism" is a travesty on the claims to Christianity, if any other meaning is given.

To cultivate these attitudes in ourselves and our children, based on sound knowledge of conditions and needs among all peoples, is the problem of missionary education. The value of any methods used to obtain them will be determined by their effect upon the character and spiritual growth of the resultant Christians: not merely by returns in financial support. Missionary education must not be confused with mere promotion—nor must a sound program emphasize information about the great task of the church to the neglect of the support of missionary enterprises.

In addition to an ever widening range of personal concern for all people, and the cultivation of more consistent Christian attitudes toward all classes and races, there should and will result the giving of a proportionate and fair amount of ones income to the benevolent purposes of the church; an increased participation in personal acts of service, and thoughtful consideration of the claims of such service as a life-work on the part of great numbers of Christian young people.

God has sent the flower of other nations to us. What shame to us that not only do many of them go back prejudiced against the faith we profess, but some who were products of our foreign missions have seen only the inconsistent side of our churches. What greater challenge is there to Christian laymenship? If every Moslem trader is a missionary of the stern, unloving system of Islam, should not Christian business men, engineers and diplomats abroad stand shoulder to shoulder with every Christian missionary in living out before the starved hearts of men the life which is life indeed?

Missionary education is the breaking of barriers between men by that love in men which was in Jesus Christ. Not until more of us realize that without God we can do nothing, and without man God *will* do nothing, shall we see from afar the "New Earth" for which we look.

On the steps of the Christian Orphans' Home, St. Louis

The Things of Abiding Worth

By J. H. Mohorter

IF THE Church of Christ would have power in these days when values are determined by service, she must emphasize both hemispheres of the gospel. It is not enough for her to teach the fatherhood of God. She must practice the brotherhood of man. It was the tender, motherly care of the early church for humanity in both of its childhoods that touched the heart of the pagan world and won it to Christianity. Do the poor and needy turn to the church as to their best friend? Do friendless children and helpless, homeless old age find the consolation of practical sympathy in the church? When these questions are answered in the affirmative, then will doubts be dissolved, criticism silenced, and the church will be the most popular institution in the world. It is this grace of burden-bearing, sorrow-sharing love that gives charm and abiding worth to all others.

The Corinthian church became preeminent in the possession and exercise of spiritual gifts. It numbered among its membership apostles and teachers of the greatest knowledge, prophets of the keenest penetration, men so endowed with power that they were able to work miracles of healing and speak in strange and unknown tongues. Paul congratulated them on the possession of these rare gifts. Yet he said, "I show unto you a more excellent way." With all these splendid gifts there was something of richer and rarer worth, something that is to all these other gifts what the fruit is to the tree, what the flesh and spirit are to the bones. That excellent gift was love.

This grace must illumine, make warm and inviting the beautiful structure of our plea, if it is to triumph in its great mission. We have been marvelously successful in our efforts to restore primitive Christianity. We have developed a plea that is matchless in its simplicity, in its faithfulness to the word of God. Our terms of salvation are so simple that we can state them in the language of the Scriptures, and so true to the divine plan as to be identical. We have built safely, soundly, sanely, scripturally. Yet, brethren, I show unto you a more excellent way. Though we, as a people, pronounce the terms of salvation in the language of the Holy Spirit, and have not love enough to shield and succor the poor, we are become an empty profession and a meaningless form. And though we have the gift of knowledge, and understand higher criticism, and can silence all others in debate; and though we have confidence enough to remove the mountains of sectarianism, and have not love to care tenderly for and protect homeless, friendless childhood, we will fail. And though we

give our substance to build great churches, and though we sacrifice our lives to establish our plea, and have not love enough to nourish cheerfully and to comfort our dependent aged, we will come far short of his glory.

PAUL says, "If there be, therefore, any consolation in Christ, if any fellowship of the spirit, let this mind be in you that was in Christ Jesus." And what was the mind that was in Christ? He made himself of no reputation and took upon himself the form of a servant and became obedient unto death, even the death of the cross. And why? "That he might preach good tidings to the meek." That he might bind up the broken-hearted. That he might comfort all that mourn; give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Longfellow in his *Legend Beautiful* pictures a monk whose cell was made glorious with the divine presence while he prayed. In the midst of his ecstacy he reluctantly left his glorified surroundings to answer the call of the poor at the gate. At his return he found the beautiful visitor waiting and he said, "If thou hadst stayed, I must have fled."

Had the monk chosen to stay in the presence of the glory, "enjoying a precious season of waiting upon the Lord," while the hungry waited cold at the outer gate, the mind that was in Christ would not have been his, and there could have been no fellowship. Because he left the long-sought glory of the divine presence for which his soul had hungered, as Jesus left his glory with the Father in heaven for the sake of saving the suffering, he had the continued fellowship with Christ.

Here is where we often make a grave mistake. In seeking fellowship with Christ we go apart from the world into our beautiful churches, and there, seated upon soft cushions, shut away from the sigh and cry of the suffering, we sing and pray and quote poetry and preach, trying to work ourselves into fellowship with Christ. This has its value, if the work of the helping hand follows. To have fellowship with Christ we must go where he is and have partnership with him in his work. He has left us no doubt as to where to find him. Go where the homeless suffer from pitiless exposure, where the hungry cry for bread, where helpless childhood perishes for the touch of a friendly hand, where old age drinks the last drops from the cup of life, turned to the bitterness of gall because of ingratitude and neglect; you will find him there.

NEVER did richer blessing come to my own heart than on the occasion of two visits to our children's homes. When I saw a score of motherless, once homeless little girls, as in their white gowns they all knelt at the knee of the kindly-faced Christian woman and offered to the Father above the same "Now I lay me down to sleep" that I was taught at my mother's knee, and at that moment my own babies were offering in childish trust; and when I saw them climbing, one by one into the home-mother's lap for her tender embrace and loving good-night kiss to sweeten their innocent slumbers, I saw in imagination my own three little girls left parentless, and I saw the gentle Christ throwing about them his strong arms in nurture and protection. I was not surprised when a brother, moved by the same scene, gave five thousand dollars to start another home. I did about the only thing I could do. I gave myself anew to the Lord.

The other occasion was in the great convention hall, when that army of orphans, rescued from poverty and neglect, clean, good-mannered, bright-faced and happy, filed in, lifting their voices in song of gratitude and praise to God. Then, when the president of our National Benevolent Association introduced the nurses from the babies' department, each one bearing in her arms a tiny bit of innocent humanity, with its infinite possibility for good or evil, I had a vision. I saw the Master, through his church, taking into his great strong arms all the helpless, hopeless bits of parentless, neglected and abused childhood. Under his care I saw the marks of pain and premature age pass from their brows. I saw the pinched, wasted little bodies become round and pink and plump. I saw the slow, heavy tread give place to the skip of the care-free, happy lamb. I saw the tears disappear and their eyes sparkle with new life; the sob and the sigh give place to merry laughter and happy song. And as I looked I saw a mighty host of ragged, starved, bruised, vice-stained children from the highways and byways of the whole world gradually yield to the moulding influence of love until they were transformed into the image of Christ.

In the fourth place, the work of our department of benevolence is of first importance because it

makes a wise application of Christian sympathy to human needs. As by the wire the illuminating energy is carried from the dynamo to the dark places, so, through the department of benevolence the warmth of the fires of Christian love, kindled in our hearts by the touch of the hand Divine, is carried to the cold and cheerless lives of the world's needy.

The world is full of tears and sighs and tender emotions, full of that kind of tenderness and sympathy represented by the burdensome countess in the home of Amos Barton in George Eliot's story, who took great pains to perfume the poor sick woman's handkerchief and smooth her pillow while she continued to eat the bread needed by the poor parson's children. There is far too little of that emotion, coined into motive, represented by Mrs. Hackitt in the same story, whose visits to the vicarage brought cooked fowl that was sorely needed to give the sick woman strength. It is not an emotion ending in tears and sighs, or at best in words, that the world needs. It is love in helpful moods, sympathy in action, the affections at work. Our department of benevolence proposes to materialize all these vapory expressions of sympathy and pity into deeds that shall lift burdens from crushed hearts and hopes. It would harness the mighty Niagaras of wasted heart-power of this great movement to the work of lightening and brightening the path of the weary pilgrims on the highway of life in the name of Christ.

It does this work wisely. No mission of the church requires more wisdom than its mission of mercy. We have schools to teach men how to preach; but where are our schools to teach men and women how to be benevolent? We have training schools to train young men and women in the science of Bible interpretation; but where may they receive instruction that will enable them to succor the needy in the spirit of the Nazarene? We have missionary societies to instruct us carefully in the great work of the world's evangelization, and to gather and apply to the glory of God our missionary energies. Do we not have need of the same careful training and husbandry to discharge wisely and effectively this most difficult, and at the same time most essentially Christian task of caring for the poor? The majority of benevolent souls are novices. Their liberality is often either wasted or does them more good than it does the recipient.

W. K. Vanderbilt was speeding along a Staten Island road in an automobile. A man and a dog were in the road ahead of him. The dog was trying to occupy both sides of the road at once, so when Mr. Vanderbilt reached the point where the dog was there was a collision, and the dog ceased to be. Mr. Vanderbilt stopped his machine and came back apologizing for killing the dog. Pulling out his wallet he offered the man fifty dollars as a salve to his injured feelings. The money was taken and Mr. Vanderbilt went speeding away, happy in the thought that he had well compensated his neighbor for his loss. The man stood looking after Mr. Vanderbilt, then at the fifty dollars, and then at the dog, and finally said, "I wonder who that cur belonged to, anyhow." With scarcely more thought or to better purpose, do we scatter the coin of charitable deeds, minted in our hearts by the Heavenly Father for his perishing poor.

SHALL we hear the call of helpless childhood, childhood without a mother's love to shelter it from the storms; without her sweet lullaby to woo the angels to brighten its dream; without her tender kiss to cure the hurts and pains of life; without her steadying hand to teach its feet to walk safely the path of life? As Jesus took the children from their mothers' arms to bless them, the world's motherhood must have the privilege, through his church, of placing its children in his arms as their own arms of love drop away in death.

Shall we hear the call of the aged in their declining strength calling to us to take their thin, palsied hands into ours, strong and warm, that we may steady their tottering steps up the little remaining way until, at yonder summit, the angels shall take our places and lead them through the pearly gates?

It is the call of Christ to fellowship in service and reward in the noblest work of men and God. What difference will it make to us one hundred years from now whether we have lived in a hut or in a palace; whether we have worn silks and satins or rags; whether we have achieved social conquests or have lived in obscurity? No difference whatever. What difference will it make whether we have been faithful to this stewardship of love or not? All the difference between an eternity of sorrowful absence from the presence of Christ and of the Father, and an eternity of blissful fellowship with Christ in heaven.

The Contribution of Womanhood

As it affects the pattern of the world fabric

By MAY GRIGGS VAN VOORHIS

THE primitive man was returning home, dragging behind him the lifeless form of one of the fierce creatures of the forest. Weary and breathless he came, yet his rugged face lit with exultation as he dragged his splendid prize to the feet of the woman who waited. She was proud of her mate, ah yes, yet there was more than pride in her shining eyes. Back in the recesses of the cavern they called their home were tiny, huddling forms, dear to the heart of this woman. When their little bodies shivered with the cold, her own form ached as well; when they cried for food, she forgot her own hunger in agony for them. So, while the strong man rested, she transformed, with crude tools and cruder hands, his glorious find into food and protection for her young.

This power to put herself sympathetically into the place of another, to use her gifts and her resources helpfully, understandingly, for another's good, this power which we call the "mother instinct," is the greatest gift which God has given to woman. For centuries it found its sole expression in the home; and to the end of time it must find large expression there. For every true home must have a home-maker, one who plans and dreams and toils for the good of all the rest, the helpless babe, the active child, the growing boy, the awakening girl, the busy, burdened man. No delicatessen shop, no housemaid or cook can take the place of the understanding heart that anticipates our needs before we are fully conscious of them ourselves.

Yet in this day of vital, changing things, we have discovered that the power of woman to put herself into the place of another and so to serve that other effectively and well, is needed in the larger workroom of the world. The brave young teacher, who helps the child to unfold and grow by being a child with him, the successful business woman who anticipates her employer's wishes before he makes them known, the skilful girl in the store who can find, far better than we ourselves, the article that meets our taste and our slender purse, the nurse whose hands are strong and kind because she suffers with others, have all become an indispensable part of our present day social fabric.

Nowhere outside the home has this peculiar gift of woman found a fuller expression than in the wider fields of Christian service. Our Master has a way of taking up these natural gifts of ours, whatever they be, and uplifting, inspiring, enriching them with his own transforming presence. The greatest stumbling block in the way of world-wide missions is the difficulty of feeling sympathetically, understandingly, vitally, the needs of a Christless world. The nations of the east are so far away; their language, their customs, their ideals are so different from our own and their very numbers are so paralyzing that we find it hard to see and feel their needs as we feel those of the unfortunate family around the corner. The woman who studies the mission field until she is intelligently, sympathetically absorbed in its needs and opportunities, the woman who knows her Lord, can be a mighty force in rousing the missionary conscience and zeal of the church she loves. For, having once put herself absorbingly into the lives of those the missionary seeks to serve and win, she can turn to the church at home and touch understandingly the lives of little children, growing boys and girls, young people, indifferent women and practical men of affairs, giving her message to each group in language that all can appreciate and understand.

SO it was but natural that very early in the history of modern missions, the woman's missionary society should come into being and grow to be the "mother heart" of this great movement. Through its carefully prepared monthly program, the missionary women of the church studied the rich harvest field of the world and gave themselves absorbingly to answer its mighty challenge. The cry of the child widow of India, the unwanted daughter of China, the helpless babe of Africa, victim of ignorance and superstition, rang as clearly in their ears as the cry of the homeless waif before their door; and they set about, in practical mother fashion, to answer these cries through definite service and giving. In true mother fashion, also, they began to pass on to the rest of the church household the vision which had taken hold of them. Little children were gathered into mission bands, older boys and girls were organized into missionary clubs, young women were given a missionary circle of their own, and through these various organizations the youth of the church, in differing periods of development, was given intensive training in missionary study, service and giving. Once a year, the missionary women claimed a whole day when the cause they loved was presented to the whole church and offerings were taken.

Among our own people it seemed best for

many years that our woman's missionary societies should have their own board and their own exclusive missionary projects, managed and supported by women alone. This gave opportunity for the definite study, the absorbing personal interest and the practical results so dear to the heart of a woman; and many were the women who could name almost every missionary in "our stations" and could give accurate figures as to what these stations had accomplished during the previous year. Yet this very intensive effort had its drawbacks. As woman has the gift of putting herself unselfishly into the life of another, she has the corresponding danger of losing herself in the cause which she has chosen to the almost entire exclusion of other claims.

A lovely friend of mine who has been especially successful with juniors, gives this little experience of her own. She says that after the United Christian Missionary Society was formed and the work of the Philippines began to be studied through the *King's Builders*, she thought to herself, "Why should *we* study about the Philippines? We have no missionaries there." And then she remembered, suddenly and gratefully, that the woman's missionary societies were no longer a separate organization, doing a separate piece of work, but had lost themselves, in true woman fashion, in the great missionary task of the whole church family.

But the fact that a woman puts herself understandingly into the lives of others does not mean that she retains no individuality and personality of her own. We are seeing more and more clearly that our service to others depends on two distinct elements: our willingness to serve and *what we are!* No woman, however ready, can interpret understandingly to another a vision which she herself does not possess; no woman can truly serve another without the knowledge and ability to serve acceptably.

Locarno's Yuletide Vision

("O hush the noise, ye men of strife,
And hear the angels sing.")
O puny man, can you not see
How vain your warfare's wild decree!
The groaning cadence of your guns,
The ghastly writhings of your sons,
The wastes of blood and treasures spent,
The hearts and homes and kingdoms rent,
Are as young grain before the hail,
So futile and of no avail.
The loftiest heights of man's full power
Beneath his word must sink and cower;
His bulwarks are man's one defense,
All mortal might but mere pretense.
The din and tumult of man's will
Cease where he whispers, "Peace, be still."
("O hush the noise, ye men of strife,
And hear the angels sing.")
From out the riven soil and life,
From out the clamor and the strife,
His purpose mounts serene, and still
Sheathed by his unassailed will.
Man's wrath e'en turns he to his praise,
The Ancient of Eternal Days.
The fields will smile with love again,
Old cities throng with new-born men.
The palace house the truly meek,
Samaritan or Jew or Greek.
The highways crowd with kindly hearts
Who stoop to soothe the traveler's smarts.
The inn be graced by kingly guests
Who serve with joy at need's behest.
Can we not feel his purposed power
And help to speed his coming hour?
Will ye not clear your strife-dimmed eyes
And lift them to the star-led skies?
("O hush the noise, ye men of strife,
And hear the angels sing.")
NELLY COLFAX SMITH in the *New York Times*.

If our woman's missionary societies are to go on serving the cause of missions through the larger, more unselfish avenues afforded by the United Christian Missionary Society, they must keep the constructive program that has given them personality and power through all the years. To give up their individual work with its thoughtful monthly program, its reading and research, its sympathetic contact with childhood and youth, its systematic giving, its personal, concrete message to the church as a whole, would be to still the "mother heart" of the missionary movement.

We look forward, then, to Woman's Day on the first Sunday in December with definiteness of purpose. We no longer present to the church exclusive mission fields untouched by others, but we present the whole missionary task of the church in the sympathetic, personal way that is a woman's own; and we do this at a time when hearts are g r o w i n g hushed and tender through that lovely, elusive influence which we call the "Christmas spirit."

It is our custom, as a Christian people, to remember at Christmas time, through our benevolent offering, the orphan and the aged in our own fair land who are the wards of our own great brotherhood. As, in the home, a woman's hand must care for the helpless child and guide the uncertain steps of trembling age, should not woman be able to feel, with special tenderness, the claims of helpless childhood and needy age in the great church family? And should not woman be able to urge these claims, with especial appeal, on the rest of the great church household?

Our woman's missionary motto for the year is "Speak, that they go forward!" God grant that the missionary women of the church may have such a vision that they may stir the church to the depths by the power and sincerity of the message, "Go forward, for Jehovah thy God is with thee!"

Making Room for the Babies

In the new Cleveland Christian Home for Children

EIGHTY-TWO homeless boys and girls—and babies—find food and shelter and protecting love at the Cleveland Christian Home for Children.

The story of this home—and it is rightly called a "home" in the finest American sense of the word—is a history of faithful devotion of many men and women in Cleveland and Ohio.

The new building, completed in 1925, is today a busy place and a lasting, beautiful monument to those who have given time and money to make these many unfortunate children secure.

If you could visit the Cleveland Christian Home as it stands today, one of the most interesting places to linger would be the Knights Templar Memorial—the babies department, which is marked with a bronze tablet bearing the names of the commanderies of Greater Cleveland. This fine wing of the home is said to be the first Protestant institution in Ohio to receive foundlings and infant orphans. In this department children are cared for until they are two years old when they are transferred to the junior section.

The first baby received a year ago was the son of a Knight Templar whose mother died at the birth of the child. Today there are twelve babies who are clothed and fed and who play in the gray and white playroom and sleep in the white cribs.

In the junior department the dining room, with its sturdy equipment, the clean and orderly arrangement, and its gay decorations, is a room worth remembering. The recreation room is completely fitted out for amusement and interest of the children. There is a piano, low chairs and hassocks, games and books. At will the room can be transformed into a small auditorium through an adequate stage which is a built-in feature. The walls are decorated with child studies done in outline and soft colors.

The entire building is in early American style with the first floor devoted to offices for the resident workers—fifteen in all—to the recreation room, auditorium and single bedrooms. Upstairs are dormitories, the hospital wards and the nursery. On the basement level are separate gymnasiums for the boys and girls, storerooms, the furnace rooms and the laundry.

The Cleveland Christian Home for Children, which serves the charges so faithfully, had its beginning in 1901 to meet a need in one of Cleveland's poorest neighborhoods. Two years later it was made permanent by members of the Christian churches. Later it was affiliated with the National Benevolent Association, which in turn, affiliated with the United Christian Missionary Society. The home is now officially a part of the work of the benevolent department of the United Society, one of six such children's homes.

Sunshine and storms in the playroom

Early in its history a section of ground in West Cleveland of six acres was secured and the old-fashioned residence on the property converted into an orphanage. On December 6, 1925, the new home was dedicated. The improvement was made possible by a successful campaign for $250,000 in January, 1924. When the building was opened practically one year later it was free and clear of debt because the pledges to the campaign fund had been so

The house and household

A glimpse of the spacious living room

promptly paid, and 3,000 people inspected the home and attended the opening exercises.

So long as the Cleveland Christian Home for Children endures to continue its good work, the devotion of a number of men and women will be recalled. Much of the credit for the home in its present efficient and completed state belongs to Floyd D. Shook, who gave up his personal business and threw himself into the building enterprise for practically two years, to the Knights Templar of Cleveland who made possible the babies unit, to Dr. Henry Kelker, Albert R. Teachout, who provided in his will a bequest of $30,000 for the home, to Mrs. J. C. B. Stivers, for many years superintendent of the home, and to the present matron, Mrs. Anna N. Garver, to A. G. Webb, chairman of the board, and to James H. Mohorter, secretary of the department of benevolence of the United Christian Missionary Society.

Devoted men and women in Cleveland still carry the responsibility of the institution in their hearts. Gifts of clothing and funds for the continuing needs of the home and for additional provision for the children are constantly being made and welcomed by those who have the immediate responsibility for giving these children the finest chance for a happy and normal childhood and a wholesome outlook on life.

The Knight Templar baby and his guardian angel

"—Call Joshua"

By EDITH EBERLE

OUR responsibility does not end with the days of our life. We are debtors also to the days after our death. A man's obligation to his post-mortem days is so important that God talked with one man about it. For many years Moses had been in a position of leadership, but God does not count that a man's responsibility ends with two score or even four score years of service. "And the Lord said unto Moses, Behold thy days approach that thou must die: call Joshua." With divine directness the Lord stated the certainty of approaching death. Here was no human weakness that cautiously suggested: "Now, in case anything should happen." There was no evidence of the professional finger of a physician or nurse warning against "undue excitement." The statement of the Lord was one of simple and certain futurity: "Behold thy days approach that thou must die." Neither was there any avoidance of the delicate subject of succession—"Call Joshua." The matter of supreme importance was not the choice of a suitable epitaph for Moses. The drawing up of specifications for his mausoleum, and the drafting of resolutions of appreciation of his work were not mentioned, nor the selection of hymns to be sung at his funeral. Above everything the Lord placed the ongoing of the work which Moses had begun. When Joshua received his commission from the Lord, Moses was not found wailing because he had been laid on the shelf and his work was not appreciated. Deuteronomy 31:14 paints a picture which should be on exhibit throughout the ages. It portrays the cooperation of age and youth in leadership—"And Moses and Joshua went and presented themselves in the tabernacle of the congregation." On the same day Moses wrote a song and taught it to the children of Israel. His song was not of lamentation but of loyalty. To Joshua he gave the personal assurance, "I will be with thee."

No call is more needed in the missionary leadership of today than the Joshua call. Why should we deal evasively with ourselves? Only shortsighted leadership winces at the inescapable certainty of approaching death. Even for the youngest, the working days are few. At the very beginning of any important work there should be training for the leadership which provides for its continuance. There is no glory to the man whose work falls in crumbling ruins when he leaves it. Age should call youth. Experience should enlist and train inexperience. Together age and youth should present themselves in the tabernacle for the blessing of the Lord. There is no danger of youth running riot if, when Moses presents himself before the Lord, he calls Joshua to go with him, and if, when Joshua faces his tasks, Moses blesses him with the assurance, "I will be with thee." No leader has a right to die until he has called Joshua.

—MRS. E. C. CRONK.

"ISAIAH, Jeremiah, Lamentations," "Cradle Roll, Beginners, Primary"—a class was being trained for leadership in the Christian Training School in Laoag, Philippine Islands. In that class was Nicolasa. She did not seem a prepossessing girl as she presented herself to us a few days after the school first opened, but her story captivated us. A graduate of the intermediate school and, therefore, at that time eligible to teach, her father had tried to force her to accept a position in the parochial school of her home town. But Nicolasa had other ideas. She was a staunch Protestant Christian. She wanted to enter the school for girls just opened in Laoag and prepare herself for Christian leadership. So she ran away from home, hid for several days in the home of relatives in a little seaside village, and then came on to Laoag. She was almost penniless; scant help could be expected of a married sister, none from her father, but Nicolasa stayed. Through the three years she clung to her determination, pursuing every course of study required, making the highest grades in the school, carrying off easily every first honor. In order to help her meet part of her expenses, we put her to work. Nicolasa could teach classes in English, arithmetic, geography, history, and after awhile as her own course neared completion, Bible subjects were added to her schedule. Her knowledge of English was unusually good, so she was helpful to the missionaries in charge of the institution as translator, interpreter or teacher. "Ask Nicolasa" became the natural thing to say, and by the time she was graduated from the school (with highest honors, of course) she had become so indispensable to us that we were loathe to let her go. Nicolasa wanted to stay four years more and go to high school so she helped earn her way as instructor in our school. Today Nicolasa serves as Bible woman, or assistant pastor, in one of our Filipino churches. Her high school education coupled with her Bible training course has made her efficient, given her a place in educated circles, made her an honor to the work.

I said Nicolasa worked her way through school. Yes and no. A group of missionary women in an Ohio church heard of her and sent funds to help her along. Missionary women, as missionary women are prone to do, have caught the vision of educated, prepared leadership.

We were thrilled two years ago by our women's sacrificial giving for the Golden Jubilee offering. A poor Indian girl, ill with tuberculosis but forced to support herself, reaching out an emaciated white hand to give her contribution, the hand of death it looked, but a hand giving life, preparing another perhaps for leadership she could never live to assume. A West Virginia woman, a member of a church that had not wished to have a part in the Jubilee, sending to her pastor the cherished diamond that guarded the gold band on her finger, with the request, "Sell it, and let the money be recorded as a gift from our church here." A Kentucky

woman who loved conventions, staying home from the one at Cleveland and sending the money thus saved as a Jubilee gift. Those were special times, yes, but today the need is the same. The times are replete with opportunity. Women must be training younger women to take their places. Youth must be prepared for leadership while leaders yet live to guide them.

On the mission field it is a recognized fact that trained native leadership is the primal need. The church in mission lands must be a church of the people, led and supported as far as possible by the people, not a transplanted American church. Just as human organisms, just as plants must make adjustments to tropical living, so the church, the Christ of the mission lands, must be a Christ interpreted by and for those people. In the old Quiapo Church in Manila stands a life-size image of the Christ done in brown, the Filipino Christ, you see. Rather crude, I grant, but after all isn't that getting at the heart of the matter? The Christ of the people, and the people led to follow that Christ through the teaching and preaching of those of their own race and nation. The great task left to American missionaries, sponsored by the homeland church, is this training for leadership, and while we hesitate and falter here through misunderstandings and lack of faith in one another, our young people are becoming leaders in other less worthy activities.

"WE MUST decrease" is an early lesson every missionary has to learn. To teach, train, and then to trust the natives to carry on their own work, reach their own conclusions, interpret their own church and Christ in terms of their own national life and needs, "that they may increase," is perhaps harder for the American church to learn, than the missionary. To permit the official board of a self-supporting church to settle its own questions and carry on its own affairs is the Christian thing to do. The missionary is a counselor, a guide, not an autocrat. But by what right do I say "permit"? By what right do we permit or deny any local church anything here or there?

Laurina selling her rings that she may come to school and become a trained leader; Guilbumo running away from home and from the mother who wanted him to become a priest, when he wanted to be a preacher; Josefa pleading to return to the school in which there was no room for her; Silvestre, influential, popular pastor with up-to-the-minute plans and ideas, longing for higher training. They want to go to school. They want to be trained to serve. The schools of the Philippine Islands are crowded, intermediate graduates are surging into the high school, high school graduates are bound for Manila with its great University of the Philippines and its many private colleges. The passion for education in the Philippines is a well-nigh unprecedented thing.

The public schools have been more popular than schools established by mission boards and churches. The Filipinos, through long years of Spanish rule, have had quite enough of schools in the hands of the church. But more and more mission schools commend themselves to the people. More and more we see the need of these schools, that more religion must be taught. Daily Bible classes in mission day schools help bring decisions for definite Christian service and lead young students into training for service. Our own mission serves through participation in the Union High School, Union College and Union Theological Seminary in Manila, and through our Bible Training School in Laoag. Last year this school enrolled thirty-three students, one-third of whom were young men studying for the ministry, the other two-thirds girls preparing to be Bible women. Our standards have been raised. Once Nicolasa's attainments were the unusual. Now all students have high school attainments and continue their courses in the government high school while pursuing their Bible training. Often graduates return to the school for special instruction in kindergarten work, in music, Bible or some special line. More young people must be trained, high standards must be maintained so that religious leaders may stand unabashed beside those who serve as teachers or in various lines of public service. We must make possible our decreasing by preparing for the increasing of the Filipino leaders and the church of the Philippines.

THE STORY of student conference work in the Islands is worthy of telling. An annual Y. M. C. A. Conference was held with two hundred and more young men from every part of the Islands enrolled. Similar and simultaneous conferences for young women, "co-ed" conferences, conducted by our missionaries, have enrollments of a hundred and are carried on in the same manner and with the same results as our young people's conferences in the homeland. The delegates from Pasuquin at one of these conferences decided to start a church in that town. No missionary or Filipino leader had ever been able to get a foothold there. Pasuquin's reputation was not enviable. But these trained and determined conference young people went home, held services the very next Sunday, and recently I heard that a missionary and several of his Boy Scouts were out looking for wood to build the walls of the Pasuquin meeting house. Conference students trained for leadership had built the church.

The Filipinos want a Christ who meets their own needs, fits into their own living. Too long have they known him surrounded with superstition, difficult of approach, interpreted to them by

black robed friars. Too long have they looked upon his image in a glass case, a dead Christ, a dying faith. This Christ of theirs will be best brought to them by their own trained and visioned leaders, and when we have adequately stood behind our institutions of learning in mission lands and trained the young people, then will the mission church come into its own, no longer a mission church, not even a naturalized church, but a truly native church. Then can the Christ unhampered by western interpretation and tradition live in the lives of his people in eastern lands.

Helping All the Way

TO TRAVEL a long road, to help all along the way and to "smile when evening comes," has been the achievement of Mrs. J. C. B. Stivers, until recently superintendent of the Cleveland Christian Home. She is not through yet, but after resting a bit will be ready to take up some substantial but not too exacting work of human and Christian helpfulness.

As a girl of sixteen she became organist of her home church. Before she reached twenty she became the preacher's bride and, one by one, added to her helpful activities practically everything except preaching. The effectiveness and popularity of her addresses at all sorts of missionary, benevolent and patriotic events proves that she might have done the preaching too, but her own and her church's prejudices were against it, and then Mr. Stivers had to have something to do!

In half-a-dozen pastorates and in numerous protracted meetings their joint labors were richly blessed. All the while she was responding to calls for wider service as: Pennsylvania state superintendent of mission bands and junior Christian Endeavor societies, writer of monthly Bible lessons and stories for *King's Builders* and of Christian Endeavor lessons and stories for *Our Young Folks* (now *The Front Rank*), state secretary of the West Virginia woman's missionary society for two years, state secretary of the W. C. T. U., manager of the headquarters of Disciples of Christ at Chautauqua since 1912.

Her work for the Cleveland Christian Home began eight or ten years ago as treasurer while Miss McIntyre was superintendent. Next she became chairman of the employment committee and then superintendent. As other offices had been an extension of her local church work this was an enlargement of her functions as a mother. To every child, even the least attractive, she gave personal and loving care; for every one by name she daily prayed. The handicaps of an old and inadequate building she overcame with neat housekeeping. And now she writes and speaks in praise of Mrs. Anna N. Garver, her successor as superintendent of the greatly enlarged Home in its magnificent new building.

O Woman Hearts

O woman hearts, that keep the days of old
In living memory, can you stand back
When Christ calls? Shall the Heavenly Master lack
The serving love which is your life's fine gold?

Do you forget the hand which placed the crown
Of happy freedom upon the woman's head,
And took her from the dying and the dead,
Lifting the wounded soul long trodden down?

Do you forget who made the morning break
And snapped the fetters of the iron years?
The Savior calls for service; from your fears
Rise, girt with faith, and work for his dear sake.

And he will touch the trembling lips with fire;
Oh, let us hasten, lest we come too late!
And all shall work; if some "must stand and wait,"
Be theirs that wrestling prayer that will not tire!

—*Selected.*

Woman's Day, Its Opportunities and Obligations

An exchange of views by women in different sections of the country clear our thinking on the oft-repeated question, "What is Woman's Day?"

Defining Its Value

By MRS. WILLIAM F. ROTHENBURGER
Springfield, Illinois

A CHURCH without an organized group for the study of missions is comparable to a school whose curriculum shows no glow of spirituality. It is the bone without the marrow through which life is carried to the structure.

Under the council plan, which is in operation in our church, we train our women in twelve fields of service, that of missions giving color and strength to the others. This Council, working under the budget plan, has no need of Woman's Day as far as finances are concerned, yet we cling to it as a precious thing.

Years ago I lost my interest in Woman's Day as one for increasing the membership in any organization or for raising money. The society that depends upon it for these is, in all but very exceptional cases, lacking in initiative. Rather it is better that the day should mean a financial outlay than a gathering in.

Every missionary society should resent the idea of Woman's Day being a show time when it makes known its work. This should be so vital that it is felt the year round. If the pastor alone knows the value of your society, rest assured that it is not worth much.

Woman's Day presents three outstanding opportunities:

1. Woman's Day gives to the church the opportunity of presenting an extension course in missions to those of its membership and constituency who are not frequently touched by its program. Under the Council system this process of education is going on among the women and children all the time. Woman's Day crystallizes the truth of the teaching that has been given. For the men it presents not only information but a challenge not to be caught napping in the onward sweep of the work in kingdom building.

2. A question mark hangs over the head of every Christian today. The West has forced the East out of her conservatism. We have, through political and economic rivalry, made it sit up and take notice, to weigh the democracy and brotherhood we prate about. What we have held in theory the missionary program demands in practice. When a large percentage of the people in the churches dare not face the squaring of their Christianity with world brotherhood, with all that it implies, Woman's Day presents an unparalleled opportunity to help in the training of an international mind and conscience that are necessary to the ushering in of world peace.

3. Woman's Day might better be named the Woman's Gift Day. You have as many reasons for this gift day as you have young people in your church. It should bring to them your yearly gift of a glimpse at an angel in the sun. Thrill them with the anticipation of the coming of a royal guest. Carlyle, in commenting upon Emerson, said: "We expect something kingly from him because he is a kingly man." If you are in earnest about your task of kingdom building, raise the aims of Woman's Day above those of increasing membership and the taking of an offering. Work for these during the year and you will not be forced to make the day a blunder of mediocrity. In your days of toil clear the path of these things that obscure the vision of the peak of spiritual experience. Having prepared the vista, search our ranks for our kingly men, and whatever the cost, put their touch upon your youth. So, in attempting to "raise a mortal to the skies" you may "draw an angel down." The secret of observing Woman's Day effectively is holding high a vision of the world task.

SUGGESTED ORDER OF SERVICE FOR WOMAN'S DAY

December 5, 1926.

President of missionary society presiding.
HYMN *O Zion Haste.*
SCRIPTURE
PRAYER
SPECIAL MUSIC
ADDRESS, "World Missions," pastor or visiting speaker, or Playlet, *Showers.*
Closing remarks challenging the church to greater sacrifice for world missions.
OFFERING
HYMN
BENEDICTION

Note: Communion and announcements should be in charge of pastor or church board.
Leaflets, *The Challenge of the New Day in World Missions, A Brief Explanation of the United Work of the Brotherhood,* and the playlet, *Showers,* can be secured from the United Christian Missionary Society.

Has the Emphasis Been Well Placed?

By MRS. E. C. SMITH
Newton, Iowa

ONE OF the mountain peaks in the life of every live missionary society is its observance of Woman's Day.

We often wonder if in days gone by we have gained all the things we hope for from this day.

We stress, and rightly so, the reaching of new women and a worthy offering, but in our effort to count both names and dollars, have we succeeded in accomplishing the most far-reaching results?

It is necessary now for us to dream dreams and see visions of greater things to be.

The object of the missionary society is "the dissemination of missionary intelligence" but so often the day has been given over to figures. Our missionary society should be the spiritual force of the church. Not only the women but the whole church should be interested in this development. The observance of Woman's Day should be the deepening of the spiritual life, the rounding out of the full church program.

Every member of the church should be reached, focusing their attention on the need of individual service, so that when we say "missionary work" their minds are not carried only to lands afar.

Woman's place in this program is large. Her larger vision, her loving sympathy, her keen insight into the work, should make this the day of all days when she has the opportunity to show her willingness to serve and to prove her interest in the kingdom.

"And let us consider one another to provoke unto love and good works."

Is it More Than Missions?

By MRS. R. W. BLOSSER
San Francisco, California

TRADITIONALLY the purpose of Woman's Day in our churches, the first Sunday in December, has been to present in graphic form the plan and purpose of the missionary society. This it should continue to be. However, because of the development that has come through the years we should have enlarged our plan and deepened our purpose. The world today is offering to Christian womankind new and challenging opportunities. Service. Suffrage. Business openings. Social contacts. Travel. Study along all lines. Growing out of these advantages we find positions of grave responsibility open to women everywhere.

To concretely portray the place of women serving the church as a whole, is one of the first values of Woman's Day. Mission-hearted women should be earnestly behind a definite missionary program for the whole church. They should see that the cause of missions is adequately presented from the beginners group on through to the adult department. They should be alert to effectually promote the missionary program in the local church from an educational, inspirational and financial point of view.

More than this, Woman's Day should be a time when the larger program of the women of the church should be presented. We should stimulate right thinking along missionary lines. No longer should the terms "home" and "foreign" missions sway us as for or against any part of our great task. These are terms unknown to the New Testament. Missions, yes; but let it be a term synonymous with world evangelism. Our objective should be to make Christians of people, regardless of where they may live.

This larger program, also, should give place to a plea for world peace. Within recent years into the hearts of women a higher patriotism has been born, world patriotism. So our program of today should include cooperative effort toward a plan for beating the swords of the world into plowshares, and presenting a moral substitute for war. Is not this the very heart of missions, that the teachings of the Prince of Peace should be known?

Such a program should embrace our belief in the Christlike touch expressed in social service, having as an objective the conservation of human life, the lifting up of men and women and young children to a plane of living where are found health and purity and progress. The Great Physician healed as he went about teaching.

Woman's Day programs in the past have been greatly blessed. Large offerings and increased interest have come to the work because of them. Such days were prophetic foreshadowings of our larger today and of a greater tomorrow. Let the day keep its premier place among us as a time for honoring the missionary work of our women, but let us also enlarge the place of our habitation that we may adequately serve the need of our present day according to our greater strength and increased vision.

A Missionary Writes:

A YOUNG Bengali, a graduate of the Calcutta University, married a beautiful bride. Their love was consummated in the birth of a child. Its natal day chanced to fall on a festive phase of the moon. The mother was but a girl, far too young for motherhood. In her thirst she appealed in turn to mother, father, brothers. All refused; it was a fast day. Her agony was intense. The husband, taking in the situation, said, "Father, usually, in religious matters, I obey you, but I cannot acquiesce in the death of my wife." When the family saw that the husband was earnest they put him in chains. That young mother's life was sacrificed on the altar of religious superstition. I shall never, never forget hearing the broken-hearted husband, sobbing, say, "Oh, missionaries! Oh, Christians! Come!"

Are We Dishonest?

"For ye are not your own. Ye are bought with a price"

By PAUL HENRY PACKARD

From an address delivered at the One Day Convention, Wichita Falls, Texas, October 13

AS I read the New Testament I find that the sin of covetousness (or stinginess) is more frequently held up to condemnation by the Lord and the Apostles, and dealt with in more terrific terms, than any other sin in the whole New Testament. A "covetous" man is more unlike Christ than any other man and I believe he is the most wicked man in the world in God's sight.

Paul says, "No covetous man shall inherit the Kingdom of God." He also says, "I have written unto you, that ye shall not keep company with any man who is a fornicator or covetous, an idolator, a railer, a drunkard or an extortioner; and with such a one do not eat."

What did Paul mean by those last eight words? I believe he meant that we have no right to commune with a religious tightwad.

But Paul did not stop there. He said eight words more about him, "Put away the wicked man from among you."

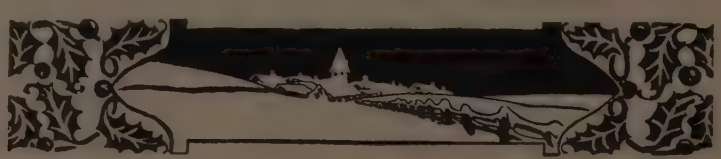
We claim to be apostolic and to adhere strictly to the teaching of the New Testament, but how many "covetous disciples" have been put away in obedience to this apostolic command? Do you know of any? I admit to you today that I have a fear that unless we awaken to the will of God for his church in this particular matter of stewardship, there are going to be more baptized disciples of Christ in hell because of their covetousness than there will be in heaven because of their baptism. If I understand the New Testament aright, there is a close connection between the communion plate and the collection plate and I believe it is possible to make a hollow mockery out of our most sacred institution, by ignoring our duty in stewardship.

We claim to believe the New Testament and oh! how faithful we have been to what we call first principles. I receive many letters from pastors about revivals and they ask me, "Do you preach first principles?" I answer "Yes" although my interpretation as to what first principles are may differ from their idea. I take second place to no man in our brotherhood in preaching the cardinal doctrines of the church, but I do believe that the main principles are the things Jesus emphasized the most, and it is strange to me that we have stressed and emphasized faith, repentance and baptism as we have, but sealed our lips against the missionary program of the New Testament and against the divine method of giving, when Jesus had more to say about giving than about all these other things combined.

AS a minister in the Church of Christ, I do not want people in my membership who wilfully, deliberately and greedily rob God. My congregation must not be a party to such a glaring piece of dishonesty.

We have a little congregation out in the west end of Wichita Falls, Texas, that presents an unanswerable argument for stewardship. Eight months ago we had nothing but a site for a new congregation, and that wasn't paid for by any means. A very small handful of true believers went out there and the work has been so blessed of God that in three months time a second tabernacle had to be erected to accommodate the growing Bible school. This week, after only eight months, we are letting a contract for a third tabernacle to care for our school which has grown to an enrollment of 600. We have come from nothing to a membership of 445 in these few months. We have one of the greatest women's organizations in the brotherhood, with 125 members. We have a senior Christian Endeavor society with thirty members and a junior society with thirty-five members. We have raised during these few months on an average of $2,000 a month. How was it done? I'll tell you. At the first meeting we had to elect an official board it was solemnly and unanimously agreed that every member of the board would bring his tenth to the storehouse. Our members caught the spirit and the result has been that we have the strongest eight months old church in the whole brotherhood, and the end is not yet.

I consider this is the greatest type of evangelism in the brotherhood.



Another Hand Across the Sea

Being an introduction to our English cousins who abide in the same household of faith

By JESSE M. BADER

WALKING up and down the spray dashed deck of the Aquatania homeward bound from England late in September, I could not rid my mind of a recurring question. I had come from a hasty "swing around the circle" in Great Britain, officially termed a "series of evangelistic conferences," and after the two brief months of intimate and delightful fellowship I had enjoyed with our British brethren I coveted for every Disciple of Christ on both sides of the Atlantic that same joy. I had found over there, as I knew existed in America, only a hazy impression of what the group on the opposite shore was doing and a deplorable lack of understanding and sympathy for its on-going. How can we promote a better understanding and more definite sense of fellowship? That was my problem; and I resolved to make my contribution toward its solution by bending every effort to acquaint the Disciples of Christ in America, as I had done while in Great Britain, with their cousins across the seas.

Leaving American shores the latter part of July, I had reached Plymouth, England, seven days later and within one hour was on a fast train bound for Birmingham where the annual convention of the Churches of Christ in Great Britain was to be held.

To one who has been through a score of our great international conventions in the homeland, a similar gathering on British soil was a novel experience. I had been in England before; for five months I was stationed in Southampton in Y. M. C. A. work during the war before being sent to France, when I had opportunity for meeting many of our British members. But I had never met them en masse, never seen the way they conducted their business, never thrilled at their reverence nor bowed in humility at their simple, unquestioning faith.

The convention was held in Carr's Lane Chapel, a downtown Congregational church where J. H. Jowett used to preach. About 500 representatives from the churches were present, many arriving a day ahead of time. The first day was given over to the women for their meetings and to the temperance committee program.

Each day following was given over to the various committees and boards for their reports and program. One thing very noticeable throughout the convention was the great amount of time given to reports, business and discussions, and the little time given to inspirational addresses. This was noticeable because just the reverse is true in our own annual conventions. There was much discussion from the floor. The freedom of discussion reminded me that wherever our brethren gather anywhere in the world they are always ready to discuss whether they have anything to say or not.

Among the outstanding active laymen of our churches of Great Britain who make the business of the King their business are the Elwes twins, Julian and Dudley, of Leeds and Liverpool, respectively, who were caught here by Mr. Bader's camera in an informal moment

The deficit in the "home," "foreign," and college reports was announced as about $17,500. (This word "deficit" sounded so American and familiar too.) They raised two-thirds of this on the spot.

The reports showed 195 churches and 16,320 members. There were 797 immersions during the year. The losses, however, through deaths and removals, were fifty-six more than the total added. The goal this year is for a ten per cent evangelistic increase in each church and a total of 1,500 baptisms for the whole brotherhood.

There were six missionaries home on furlough. At the missionary break-

fast each of these gave an address of about ten minutes on his work. This breakfast with the missionaries, as it is with us, is a happy popular time. The British churches have twenty-six missionaries in two foreign fields—India and Siam. It takes $30,000 per year to carry on the present foreign program. No criticism was heard anywhere, any time on the missionaries or on the foreign committee that gathers the funds from the churches and directs the labors of the workers.

Laurie Grinstead, Edinburgh, chairman of the Foreign Missions Committee of the Church of Christ in Great Britain

The home mission work is carried on by the General Evangelistic Committee, with J. W. Black of Leicester, chairman, and J. H. Nicholls of Liverpool, secretary. There are ten evangelists and five "home mission sisters" that serve in the employ of this board. This G. E. C. corresponds in its work and aims to our own former A. C. M. S. Their annual receipts are about $20,000.

The Sunday school report showed 163 schools, 18,417 scholars and 2,332 teachers. A young man by the name of James Gray, now in Overdale College, is preparing to take the leadership of the Sunday school work upon his graduation, which will be next spring. The British Sunday schools almost without exception meet Sunday afternoons about two o'clock. Few attend Sunday school after they reach the age of sixteen or eighteen. Now and then there is an adult class made up of those over twenty-one years of age. The Sunday schools have not in the past practiced the giving of the gospel invitation in the school. In Glasgow, where there are six schools, a combined session was held one afternoon when it was my joy and privilege to speak and then give the invitation. Thirty-five responded.

Our British brethren have one college located in Birmingham. This institution of learning is only five years old with an endowment of about $40,000. The head of the college is Principal Robinson. He is a gifted teacher and deservedly popular with all the churches. He is an Oxford man. His recent book, *What the Churches of Christ Stand For,* has had a wide sale. The college building is excellently arranged for classroom work. Twenty-five students can be cared for in the dormitory space. There are three professors on the staff. The library now has 3,000 volumes. The direction of the college is under the supervision of a training committee of which Robert Black of London is the chairman, and William Mander, treasurer.

The *Christian Advocate* is the brotherhood weekly publication with Albert Brown as editor. This paper has a circulation of 3,500. The book depository is in Birmingham also. All the printing, the papers, and the book business is under the control of the publishing committee which in turn is responsible to the churches in their annual convention.

Following the Birmingham convention, the writer began a series of evangelistic conferences which had been arranged by the General Evangelistic Committee. There were nine conferences planned originally, but before the return home, fourteen had been conducted. The first one was held at Chester, one of the oldest cities in all England. They tell you that this city is two thousand years old. It is situated on the beautiful banks of the winding river Dee. The old Roman wall is one and three-quarters miles long. Alex-

Members of the Church of Christ of Great Britain in c

ander Campbell presided at the second annual convention of our British brethren in this city in 1847. Some American preachers have served the cause in this city. Among the names they speak of are E. M. Todd, J. M. Van Horn, Mark Wayne Williams, John Morgan, Earl Todd, Alva W. Taylor, R. H. Newton and G. W. Buckner.

The remaining centers in their order, where the evangelistic conferences were held, were Wigan, Liverpool, Southport, Nottingham, Leicester, Manchester, London, Leeds, New Castle-on-Tyne, Bedlington, Edinburgh, Glasgow and Birmingham. In most of these places, the conferences lasted three and four days.

The writer was in Great Britain fifty-seven days. In this time fourteen conferences were held in as many centers and seventy-six addresses were made on evangelism. During the conferences there were sixty-three confessions of faith, although these gatherings were not planned primarily for immediate decisions for Christ. In most every center a women's meeting was held. There were ten such meetings with a total attendance of 1,076 women.

Six foreign missionaries of our churches in Great Britain who attended the convention

Our British brethren call the church building "the chapel." In every conference, except one, the chapels were filled and in some instances crowded. This in spite of the fact that August is vacation month in England. Then the coal strike hindered many members from attending. Much literature on plans and many tracts were distributed. Not a few of the churches began immediately on the new methods suggested in evangelism, and are now reporting excellent results.

The largest congregation of our British brotherhood is at Twynholm in Fullam Road, London, with about 650 active members. William Mander, educated at Drake, is the preacher.

Excepting the ten "home mission evangelists," there are only about four located preachers among all the 195 churches. There are about 500 business men who can and do preach, some every Sunday. Every church in the whole country has preaching and the communion service every Sunday in the year.

Getting to Edinburgh and Glasgow was getting back to fountain sources. In the former city, Walter Scott, our first evangelist, received his education and in the latter city, Thomas and Alexander Campbell were educated. Edinburgh is a city of 400,000 and Glasgow numbers 1,200,000. The Scotch are a great people and deeply religious. The Presbyterian church is to Scotland what the Church of England is to England.

Great Britain spends $5,000,000.00 per day on drink. There are over one million unemployed in the country, not counting the miners now on strike. It is estimated that the coal strike up to the present has cost on output alone, one billion dollars.

The reception to the writer on the part of our churches was warm and most cordial. The brethren were kindness itself. Everywhere homes and hearts were open. It was a tour of rich, rare fellowship that resulted in new and lasting friendships.

Undoubtedly more should be done in the future to promote interest, fellowship and good will between the British brethren and ourselves. Comparatively speaking, they know little about us and

ion assembled, August 3, 1926, Birmingham, England

we know less about them. This ought not so to be. There are some practices that are different, but that is to be expected because the work has been developed under circumstances so vastly different. The agreements, however, are many.

Several things will help to a better knowledge of each other. An interchange of fraternal delegates, bearing greetings each to the other, will help. When our American brethren visit Great Britain, they should attend our churches and make themselves known. They will be most heartily welcomed.

A world convention would help promote interest and fellowship. Such a convention should be held in the near future, when all our brethren in every country may be represented. A brotherhood with a plea for Christian unity to the denominations ought not to neglect unity in its own household of faith. It ought to demonstrate the practicability of unity before the world. The British brethren in their Birmingham convention went on record favoring such a world convention.

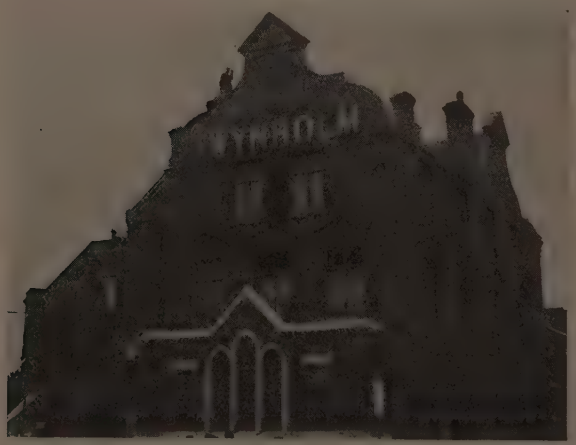
There are some very noticeable things about the churches of Great Britain to an American visitor. One is that they always begin their services on time. I do not now recall any meeting that was begun late. There is a great reverence in the Sunday worship services. Everyone who comes into the church and is seated, spends a moment in silent prayer. I do not think I saw more than one-half dozen people in all the various services held who did not join in the congregational singing, and heartily, too. The music is made a very definite part of the worship. In every Sunday morning service in every church, two scripture lessons are read, one from the Old Testament and another from the New Testament. A yearly plan made out in advance, makes for a simultaneous reading of the same scripture in every one of the 195 churches every Sunday morning. There is no invitation song given at the morning service. The evening service is evangelistic and is concluded with a song of invitation. Every church has a plan by which the attendance record of each member of the church is kept from Sunday to Sunday.

Overdale College, Birmingham, maintained by the Church of Christ of Great Britain

Twynholm Orphanage, supported by the Church of Christ of Great Britain

In the annual convention in Birmingham, action was taken regarding the sending of at least one and if possible two official delegates to bear the greetings of the churches to our Memphis International Convention. This received unanimous action. J. W. Black and Julian Elwes were the two appointed. Because of the critical business situation, brought on in England by the coal strike, Mr. Elwes has found it impossible to attend. This he regrets exceedingly. Mr. Black sailed from Southamption on the S. S. Mauretania, October 30, and landed in New York City November 5.

Mr. Black is one of the outstanding laymen of our British brotherhood. He is chairman of the home missions board, a member of the publication committee, and a member of the college board. He preaches almost every Sunday. Following the Memphis Convention, he will spend about three weeks in this country, visiting colleges, missionary headquarters, churches and friends.



The largest congregation of our people in Britain is at Twynholm in Fullam Road, London. There are about 650 active members. Their church building presents an imposing facade

Looking across the Trotsky Bridge, Leningrad, so named in honor of the great leader of the communist party

The Art of Living Together

As it is being demonstrated in Russia today in the gigantic experiment of communes

By KARL BORDERS

Mr. Borders is affiliated with the American Reconstruction Farms, Inc., in Russia

WHEN black doubt again assails me and I shall listen in vain for peace among whirring wheels and the cries of traders, it will be good to think of a clearing in the pines of Northern Russia and the simple souls of the Commune of Bethany.

We had sent a telegram from Leningrad asking that a team be sent to meet us, and as is customary with those who know the ways of telegrams in Russia, planned to hire a team at the station. Our farmer *izvozchik* wanted five roubles because of the state of the road. We compromised at four roubles and set out, tucked safely in a pile of hay atop the hay frame and drawn by two horses. According to the Russian custom, one horse was hitched between the shafts beneath the picturesque bow, and the second, a doubtful aid, ran alongside attached to a sort of outrigger. The road, when we were forced to follow it at all, was bad enough indeed. The deep snow of winter had melted suddenly during a few warm days and turned the whole section into a series of bogs and lakes. For the most part, we kept to the fields and wound our way among the stumps and fallen timber of the pine and birch forest on either side.

At the end of two hours we had covered the estimated three miles and suddenly came upon the first considerable clearing we had encountered. And, what is more wonderful after life on the steppes of North Russia, a fence and farm gate barred the road. In the very center of the three hundred acres of arable land in the clearing rose the shingle roofs of the great barns and granaries of what was once the estate of a well-to-do landlord. And on the highest ground stood a two-story log house with windows decorated with scroll work. This had been the house of the master.

Our guide had visited the commune before and

was known as a Believer. We were at once greeted with genuine pleasure by the head of the group, who ushered us to his office. Then one by one, while we divested ourselves of galoshes and coats, the members who were nearby trooped in to greet us. Many in true scriptural fashion saluted with a holy kiss. All of them were genuinely glad to see us, especially when it was known that we were from America.

When we had succeeded in convincing them that we could not stay the night but must press on, they consented to show us about the place at once. I learned that the commune was established in January 1922 when seven families, part of them from an older commune near Tver, had taken over the farm from the government. In the meantime, the number has grown to 113 souls and has at the same time grown more prosperous. We were shown the tannery, the shoe shop, the small mill for grinding grain, the flaxseed press, the granaries full of oats and rye. The thirty cows with sundry calves were driven out for our inspection. We patted the black sheep and rubbed the noses of the thirteen horses as they stood in their warm stables. In a few days they were expecting that crowning glory of all farming enterprises in Russia, a tractor.

There is a story about the tractor which they delighted to tell. The government importing agency conducts a school at the state capital of Tver for the training of a limited number of tractor drivers. A representative from Bethany Commune was chosen and a representative from a neighboring communist group was turned down for lack of space. An indignant letter was written to the local paper inquiring how it could happen that the government institution should so discriminate in favor of a religious organization. The training school replied that they did not consider the religion of a group in making their selections, but simply the agricultural value of the enterprise. A very fine government stallion is also placed in the hands of this religious commune not only for their use but for the improvement of the breed of horses throughout the surrounding district.

BETHANY is operated as a genuine commune. Everything from boots to threshing machines is held in common. They sit at a common table, men and women separately. Everyone receives clothing according to his needs. What is more, Bethany is a religious brotherhood. Every move is made with prayer. Every principle is established by Scripture. But in it all we did not catch a note of cant. A serious simplicity and a spirit of authentic brotherhood pervaded everywhere. I asked whether dishonest and self-seeking members might not sometime creep in, and whether, then, they expelled such intruders. The leader naively replied that such people did not find the commune a comfortable place and left of their own accord.

There are thieves, too, from time to time. And when they are apprehended and brought to them for accusation by the police, these Christians invite both police and offenders to dinner, forgive the thieves and gain their friendship.

At noon we broke bread with the great family in the common dining room. The children had eaten earlier. Between the courses of simple but ample fare, the group sang hymns for us as only Russians can sing, the high voices of the women soaring above the marvelous bass of the men.

It was not until after a meeting in the chapel interspersed with two short sermons, some hymns and prayers and a greeting from me in my best Russian, that we were able to tear ourselves away.

Again a wagon filled with hay awaited us and we set out on an eight-mile drive through the woods to a neighboring group of Evangelical farmers, at the Morning Star Cooperative. Much of the whole commune turned out to bid us farewell and waved and sang to us from the gate until we disappeared into the woods.

The tale of the Morning Star is almost another story. But the transition from the commune to the cooperative is illustrative of the process that has taken place in the agricultural program throughout Russia. And this change has occurred for much the same reasons we find at the Morning Star.

After we were again received with brotherly love I learned the history of the group from the lips of Feodor Feodrovich, the president of the council, a former landowner himself and a man acquainted with Russia from Siberia to the Caucasus. This group, too, had started as a commune, a child of the same parent commune as their neighbor at Bethany. For two years all was owned and worked in common. Then trouble started—in the kitchen. The wife of Feodor Feodrovich passed in and out with tea while he spoke, so he expressed himself with circumspection and a deprecating gesture. "The women were sick and tired."

This was the end of the communal life at the Morning Star. For while one futile gesture toward a common table was made again, the group broke and reformed as a cooperative, in which state we found them happily facing the future. Each of the eight families has its own house or apartment, its own family life. The work of the estate is done cooperatively. The profits will be shared in accordance with the investment and work done.

While dinner was preparing, we went for a look at the farms. The estate was formerly owned by a governor of Moscow government who evidently had an eye for beauty. The mansion is located in a grove of splendid trees and looks out over a sparkling lake. The barns and storehouses indicate a once prosperous farm, and these now provide ample space for the new masters to grow a

new husbandry. About two hundred and seventy acres of fine black soil lie just across the road. Woods and pasture lands abound. All of this, plus quantities of farming implements and some cattle and horses, was received from the government land department practically free. The government is in this case, as all over Russia, encouraging communal and cooperative efforts by all the means in its power.

Again there was a special meeting for us. I was impressed with the presence of a great number of young men and women. Indeed there was but one old person in the entire group. A young choir of a half-dozen voices performed as creditably as many a city choir I have heard. Hymns, aside from the noble music of the orthodox liturgy, are a recent development in Russia. Many of them are sacred words set to the marvelous old folk songs of the people. This group had even a religious song set to the *Internationale* and sang it for us, somewhat to the amazement of our guide and friend from Leningrad.

SOMEHOW we felt more at home in the cooperative than in the commune. The second group was no less religious than the first, but there was a sufficient air of frailty to establish a firmer kinship. Besides I share the general feeling prevalent throughout Russia that the collective and cooperative types of agricultural work will, on the whole, prove more practical than the more idealistic communal farms.

Certainly this particular group is facing its tasks and opportunities with no sense of unreality. They are prepared for hard work and long waiting. But they are dreaming too of a tractor, and the thresher and the saw mill it could run, dreaming of renewing the beauty of the old place of which they never tire to talk.

Each new experience with such enterprises confirms me in my belief that perhaps the most wonderful and hopeful thing in Russia is her willingness to experiment in forms of social living, Communism is avowedly anti-religious. But here is a communist government aiding and encouraging a religious group simply because this group, springing from whatever different ideal in name, apparently seeks the same social ends.

Thus I return to my thesis. It is good to have seen there in the encircling woods these brethren working in their separate ways toward a better way of living together than the world in its arrant selfishness has yet found.

A Plea for Fair Play

A HUNDRED prominent citizens of Boston have endorsed an appeal for equal opportunity for Negroes in securing employment, which has been sent by the president and secretary of the Greater Boston Federation of Churches and Religious Organizations. Separate letters have been sent to employers and managers, on the one hand, and to the State Federation of Labor, the Boston Central Labor Union, and the Trade Councils of Greater Boston, on the other.

The letter to the employers states that "an increasing number of our colored people are graduating from high schools and colleges and are offering their experience and trained ability to those of us who are seeking workers of all grades and descriptions. Numerous instances already exist of employers who have taken into their employ colored men and women with no detriment to their business. Does it not appeal to you as a matter of fair play that the Negro be given economic opportunities?"

The letter to the labor union bodies says: "We find opportunities somewhat limited and discrimination sometimes practiced by the employers—and on the part of the Negro, the fear of discrimination. We request that due consideration be given to this subject. We are glad that trade unions assert that they show no discrimination because of race, and we hope that no employe will give the employer any reason to think that the question of color need be considered."

Students and Church Attendance

A STUDY of the attendance of college students at church has been made recently at Whitman College, Walla Walla, Washington. The results of this study are described by Walter Crosby Eells, professor of applied mathematics at the college, in *Religious Education* for August. Whitman College is a small coeducational college, non-sectarian but "broadly Christian." A questionnaire was given to the entire student body and 408 replies were received, representing eighty-five per cent of the students. They were asked to check the reasons listed on the questionnaire, and to double-check the most important. Seventy-three per cent of the students are church members and forty-seven per cent report regular attendance at church while thirty-two per cent attend irregularly, fifteen per cent seldom attend, and six per cent never. Forty-three per cent of the men reported regular attendance and fifty-two per cent of the women.

The six leading reasons for church attendance were music, worship, parents, conscience, habit and sermons. Worship was the leading reason given by the men and music by the women. Otherwise the order of importance was the same for both men and women—the order given above. There was practically no difference between freshmen and seniors in regularity of attendance. Parental influence was given by fifty-seven per cent of the students, and, except worship and music, was the only reason checked by over half the students.

—Lela E. Taylor

The cactus path down which the convention party wended its way for miles en route to the desert town of El Muerto

A Convention Among the Nopales

And a revealing view of the map of Mexico

By LELA E. TAYLOR

NOT even the proverbial "wide spot in the road" met our gaze when we alighted from the train at El Corte in the heart of Mexico, en route to the annual convention of the churches of the Disciples of Christ. But in that very first few moments when the baggage, the beds and the delegates were being settled on burros and horses for the ride into the country, we began to feel the hospitality and devotion of the congregation which was entertaining us.

What a beautiful journey out toward the mountains far from the roar and rush of the cities! A United Statesian does not readily visualize the country districts of our sister republic. El Muerto is out in the desert where there are miles and miles of cactus of every variety, the little mud houses scattered here and there being scarcely visible above the giant cactus plants —not even a cart in the community, and no store for nine miles. At this season of the year the variety of cactus known as the *nopales* bears its fruit, the tunas, and between sessions of the convention it was a novel experience to step out in the woods of thorns and enjoy several kinds of these delicious prickly pears. There were so few possibilities of landmarks that a tenderfoot had carefully to mark his way to dining hall and abiding place, by piles of stones or an arrow cut from a cactus leaf. Some of the delegates without considering weariness or sacrifices had to travel as much as forty leagues (120 miles) on bicycle in order to be present.

The sessions were held in the new church erected at great sacrifice by the little congregation of thirty members, under the splendid leadership of Mr. Medina. True, it is just a tiny adobe building of one room, with only rough benches for pews and only dirt for the floor, but out of their limited resources they have erected their house of prayer where they may worship and praise with all liberty. Everything they did was a demonstration of their love, brotherliness and generosity. The spirit of prayer controlled those present, and more than once the presence of the Holy Spirit was distinctly felt.

—Lela E. Taylor

The convention dining hall; Miss Pearl Gibbons in the center

The walls of the little temple were covered with splendid posters, the work of one of the younger ministers. A map of our responsibility in Mexico hung in the front, and in those surroundings it made a distinct appeal to the heart of the visitor. This was its story: We are working in the geographical center of the republic, and we are responsible for a territory of 57,000 square miles, comprising

two entire states, one-half of another and two districts of a fourth. In this territory there are three state capitals, seven towns of more than 5,000 people, sixteen towns over 1,000 and sixteen between 600 and 1,000, a total population of more than 1,050,000. There are eighteen evangelistic centers and we have entered but six of them. We began work in this territory six years ago and in that time have won 800 to Christ. We had an increase of twenty-two per cent in membership last year. We have regular work in eighteen places, but two-thirds of our field is still waiting and there is only one evangelical Christian in every 1,660 of the people of our territory.

It makes one's heart burn within him to look at the map that tells the pitiful story of our slowness when "the King's business requireth haste." What magnificent opportunities for preaching the gospel are being neglected because of lack of resources! These were emphasized by the experiences and testimonies of the pastors.

There were many encouraging things heard in the convention. One was the report of the committee on stewardship. Real progress is being made, especially by the church at San Luis Potosi. A consistent effort is being made to enlist tithers, and the officials of the church are working on a plan to lead the congregation to self-support as soon as possible. To fully appreciate the significance of this, one should see the homes and know the income of many of the members. In this land of luxury we have no conception of what poverty means.

Arriving at the convention, bag, baggage and burros

The convention group in front of the adobe church built by the congregation of thirty

The president of the convention was Mr. Vasquez, who is doing a fine work at Venado. The secretary was one of this year's normal graduates of Colegio Morelos, our fine school in Aguascalientes. This coming year she will be one of the teachers in Colegio Ingles, our school in San Luis Potosi. In the convention were five other young people of unusual promise, two girls from Colegio Morelos on their way to northern Mexico to enter a hospital for nurse's training and three young men on their way to Texas for further educational opportunities. How sorely we need our long talked of boys' school! Some of the funds are already on hand, and this year it is the plan to begin the school. The opportunities of such an institution stagger the imagination.

The "paseo," or frolic of the convention, was a trip to a neighboring ranch on Saturday afternoon to a corn roast and tuna feast. Down by the river side that Saturday afternoon Miss Amada Jasso conducted the woman's meeting. It reminded one of the Lydia story of long ago. Miss Amada is our Bible woman, and a devoted, self-sacrificing Christian worker. She was eleven years in our orphanage, being a part of the group to make the journey from northern to central Mexico. Helpful plans were made for the women's work this coming year under her direction.

Such young people as were in the convention are a living testimony to the effectiveness of Christian schools. A well-trained national leadership is the greatest need of the hour.

Sunday was a great day. It began, as did every day, with the early morning prayer service. One of the missionaries conducted a model Bible school, and there were in that session

three old men who had never been in Bible school before. One of them had made the confession during the week. A group of well-taught believers were baptized at the afternoon session. Pilar Silva, pastor of the church at San Luis Potosi, gave the convention sermon, and although I could not understand him, I know, from the response he received, that he spoke winningly from the text "Choose ye, this day, whom ye will serve."

The closing moments of the convention are among the most sacred of my life, almost too sacred to speak about. It is the custom to close with a consecration service, at which time the missionaries, the pastors, and full-time workers are reconsecrated to their tasks and the new volunteers are dedicated to the work which they have chosen. It was my privilege and joy to share in this service. We knelt on the little platform before God and in front of the map outlining so definitely the task we have undertaken in his name. It was a moment for heart searching while that prayer of consecration was being offered in a strange tongue to the Father of us all.

Will you help to fulfill the promise I made him that Disciples of Christ will be true to the trust?

Think This Over

HERE is an interesting statement containing the observations of one who has resided for six years in a Middlewestern city and who has participated actively in the work of the Protestant churches. He writes: "The strength of Protestantism is undoubtedly in the owner and managerial class. No minister of this city in the last decade has lifted his head high enough for anybody to see him above the crowd of those who totally ignore the local social and economic conditions which, at best, make for extreme difficulty in maintaining a normal standard of living. While there is no dire poverty here among white Americans, the general level of life for thousands is very meager. Thanks to sunshine and generally healthful living conditions, matters do not become acute. So much the more ought spiritual leadership to discern the real situation. I do not remember ever having heard a preacher here speak out in the spirit of Washington Gladden or Josiah Strong or Graham Taylor. We are too busy saving souls to bother about economic inequalities and fundamental social problems at our own doors. I do not say this by way of harsh criticism. It is a sincere and consistent attitude assumed by many if not most of the ministry. A few would mildly agree that the subject falls within the purview of the prophet, but most of them would stick to the old gospel, with a wistful hope that their laymen might change the system which now obtains. We have even had economic radicals in a pulpit or two but they talked in terms of generalities, or in terms of distant conflicts; they did not discuss our peculiarly local problems. And they did not build up strong followings. Usually they were promoted to larger fields of opportunity. The emphasis in the ministry in this community is on evangelism, not on the social gospel . . . "

Further our correspondent writes: "In the downtown section, and in the better residence sections, we have churches which have or are securing church plants which represent the last word in church architecture. They are well staffed. During Holy Week I am told that one of these churches utilized a staff of sixteen people. In this I rejoice, as do all broadminded people. But toward churches of this sort are attracted many people who drive their cars, whose children are grown up, who come from two to four miles to attend church. The result is that the little outlying church in the poorer neighborhood is drained of its personnel and has no compensating financial support. Where ought the great institutional churches to be—in the downtown district? Obviously; but also in the other districts. Are the communions putting the requisite funds into these poorer areas? Answer: they are not.

"Now, I believe in foreign missions. I would not take a penny from any foreign mission budget. I believe also in the appeal of the picturesque aspects of home missions. But what about these dull, drab areas of humble homes, where the fellowship of the church means the chief source of culture and recreation as well as religious inspiration? Is Protestantism planning adequately for such areas? Answer: no. We are not even facing the problem."

Two Birthdays

A beautiful and idolized only daughter was enjoying a horseback ride on her mother's birthday. As she had spent the morning wrapping up parcels of her own selection for her mother, there was twofold joy in the celebration. Something frightened the horse. Suddenly it reared and fell backward, crushing its rider to death instantly. In the consternation and grief that immediately threatened to overwhelm the entire household it was the child's mother who comforted everyone else. A year later, on the anniversary of the tragedy and triumph, the mother's mother found this sonnet in her heart:

One year ago when came the blighting word
That she, our radiant, vivid child, had gone,
The light of life seemed quenched--groping blindly
We called for help and could not find our way—
Nothing real save never ending heartache—
Till you, whose Faith and Hope and Love knew well
That such a soul could never die, taught us
To think of her as running in green fields
With shining eyes and wind blown hair, as here
When loving every living, growing thing
Of which she was an earnest, joyous part:
And though your natal day had never come
In such a guise before, it now seems blest
Because it is her day of birth in Heaven.

The Churches Catch a Vision

One hundred One Day Conventions challenge the brotherhood for the world task

SWEEPING over the country with the gathering intensity of a great forest fire, twelve teams of religious workers spread broadcast during October the flaming message of kingdom building, touching with their missionary passion and zeal more than 37,000 local enthusiasts. The occasion was the holding of the first one hundred One Day Conventions. One hundred and thirty-two are scheduled to be held this fall, the remaining thirty-two following the International Convention.

Perhaps at no time in the history of the Disciples of Christ, certainly at no time in recent years, has the brotherhood responded in a finer way to the challenge of cooperation which the series of gatherings threw out. Everywhere the teams met with a genuine welcome, manifested not only in the help shown during the day's sessions but in the advance promotional work that had been done, and was readily seen in the splendid attendance. The largest attendance was at the One Day Convention in Indianapolis with 1,400 present during the day; 400 for the noon luncheon and 500 for the fellowship banquet in the evening. Wichita, Kansas, and Tulsa, Oklahoma, tied for second place with 815 each. Louisville, Kentucky, was third with 800 for the day.

The total attendance for the morning, afternoon and evening sessions was 37,002. Two thousand six hundred and sixteen attended the men's luncheons. Eleven thousand, four hundred and forty-four were present at the young people's fellowship banquets. Last year the attendance for the entire group of 142 One Day Conventions was 32,125; in the first 100 for this year there is an increase therefore of 4,877.

On each of the twelve teams there were six workers, a missionary, a religious education worker, a state and college representative, a national secretary and a woman's missionary society representative. The teams were in the field two weeks and touched approximately twenty centers each. Conferences were held, reports made on the whole round of brotherhood activities, illustrated with graphic charts and slides, and inspirational addresses given that, according to letters that have come to the headquarters office in St. Louis following the visit of the teams, lifted the gatherings to high marks of enthusiasm and zeal for the whole task.

It is especially significant that the quotas given out to the churches in the areas represented in the conventions, were not only accepted but in many instances were objected to on the grounds of being too low. The churches were challenged with the magnitude of the task and their response indicated not only gratification in the work undertaken and trust in its administrators, but an increasing consciousness of their duties as stewards.

Among the interesting communications received with reference to the One Day Conventions, none shows more clearly the spirit of cooperation on the part of the entertaining churches and cities than the following letter from the president of the Chamber of Commerce of Hastings, Nebraska:

> The Hastings (Nebraska) Chamber of Commerce desires to send to you, and all others interested, its invitation to attend the One Day Convention of the United Christian Missionary Society, to be held in this city on October 14. We expect this meeting to be an especially interesting one and it is indeed with pleasure that we add our invitation to that issued by Dr. George W. Buckner, pastor of the First Christian Church of this city.
>
> Please let us assure you that when you come to Hastings our people will use every effort to make you feel that you are indeed welcome and the facilities of the Hastings Chamber of Commerce will be placed at your disposal while you are in our city.
>
> Extending to you a most cordial invitation to come to this meeting on October 14, in behalf of the Hastings Chamber of Commerce and the people of Hastings, I am
>
> Respectfully yours,
>
> M. M. HOYNES,
> President.

A letter from Forrest City, Arkansas, signed by a committee of the church, expressing their appreciation, follows:

> Gentlemen:
>
> On behalf of the members, we are writing to thank you for the honor bestowed upon us by giving us the One Day Convention, held here this week.
>
> We have received from this a knowledge of world needs, and the range of our united effort in meeting these needs that we could not very well have received any other way, and we have been inspired to greater effort because of this.
>
> Your team, consisting of Bader, Boyd and McCallum, brought us a vision of the meaning of cooperative missionary effort that we have not had heretofore, and today, a stormy, rainy, disagreeable one, our attendance at Sunday school and church was much larger than we've usually had.
>
> The many practical suggestions that they gave us will, we believe, result in a great forward movement here.
>
> Again thanking you, we are
>
> Yours very truly,
>
> M. E. WIDEMAN,
> FRANK SCROGG,
> D. A. CHOUTE,
> Committee.

Among other communications received are the following:

Grand Junction, Colorado.—"It was a great day. All felt it was worth while coming the long trip. We plan to ship a carload of fruit and vegetables to the Denver Orphanage."

Boise, Idaho.—"Every church but one repre-

sented. Evangelist C. J. Stout and F. L. Cook both there and added interest."

Springfield, Illinois.—"John R. Golden spoke twice—very effective."

Champaign, Illinois.—"Men's conference discussion lively as in almost all cases."

Benton, Illinois.—"A group of laymen and preachers in stewardship discussion—a lively affair."

Des Moines, Iowa.—"Officers of W. M. S. with 500 members in University Place Church, will introduce proportionate giving in the society."

Phillipsburg, Kansas.—"Some drove ninety miles—others fifty miles. It was great."

Parsons, Kansas.—"Miss Elma Irelan sent a telegram to this One Day Convention. The church at Parsons, Kansas, is her living link church."

Hastings, Nebraska.—"Two people drove ninety miles; were there at 10:00 A. M.; stayed through the evening session and drove back ninety miles. Five others came eighty-five miles and stayed through."

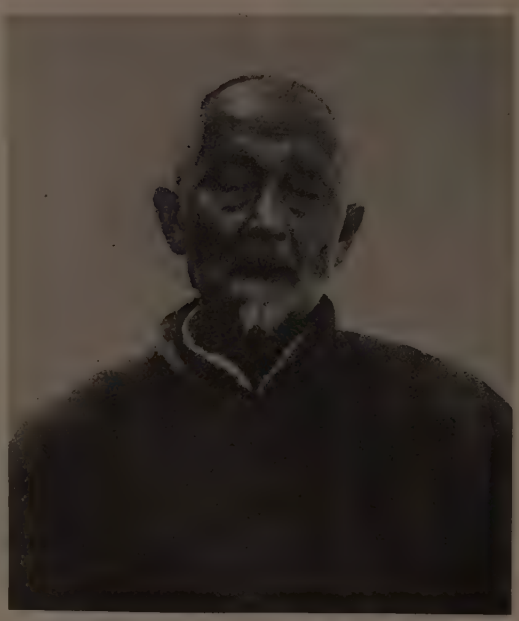
Oklahoma City, Oklahoma.—"A pastor said it was the most constructive program that has come to his church in years."

Abilene, Texas.—"Scoville meeting on; he gave up the entire evening session and attended all day."

Shi, the Story-Teller*

By W. R. WARREN

IN A California city where there was a considerable and sharply defined Chinatown, the minister had preached an impassioned missionary sermon. After the service the senior elder of the church waited for a private word with the preacher. He began the interview by inquiring, "Do you think it is possible to make a Christian out of a Chinaman?" The preacher answered with conviction, "Brother H——, I can take you to Los Angeles and introduce you to a Chinese who is a better Christian than you dare to be!"



Pastor Shi, from a snapshot made shortly before his death, by W. R. Warren

Such a preeminent Christian was Shi, the Story-teller. Out of the depths of opium slavery the gospel lifted him to the heights, not only of Christian character but also of Christian leadership. All the while he remained thoroughly human, wholesomely Chinese, marvelously humble.

Dr. E. I. Osgood's previous books have perfected his skill as a writer and as a gatherer of worthwhile facts. His years of intimate association with Shi have enabled him not only to draw a true picture but also to make it sympathetic without becoming fulsome. With the individual portrait the reader of his most recent book, *Shi, the Story-Teller*, gets also a true perspective of Chinese life and change in a critical period of the great nation's history.

We are especially indebted to the author for preserving many of the Story-teller's own words, both in striking aphorisms and in notable discourses. The importance of this epoch in the Chinese Christian movement appears in a striking manner in one of these quotations. In 1924 the Disciples of Christ in America were celebrating the fiftieth anniversary of the woman's missionary society. The brethren in China joined in this Golden Jubilee campaign with great enthusiasm. Their remarkably generous contributions were reported in the 1924 convention in Nanking. Pastor Shi, in his eightieth year, was asked to speak on Sunday. Of the occasion Dr. Osgood says: "The mixed character of the audience made it a difficult one. Local primary schools sent their boys and girls. There were numbers of high school students. Both the University of Nanking and Ginling College for Women were represented by students and faculty members. The convention had delegates from all the country churches. There were some who could not read. There were others who had done graduate work in America. The old pastor came back with his old-time story-telling powers, swinging the audience from tears to laughter. At times it was difficult to restrain applause."

*Shi, The Story-Teller, by Dr. E. I. Osgood. Powell & White, Cincinnati. Price $1.25. Order from United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis.

Out of the six pages which the author devotes to reporting the address, these lines are particularly striking:

"Most of you are familiar with those days of the Taiping Rebellion when this part of the country was wrecked and countless people destroyed. They did a great evil, yet out of it has come good. My father in the gospel, Chen Lo-tsuen, is still here with us. You know of the great work his daughter is doing in our Nanking Christian Girls' School. You know how his son is consecrating himself in medical ministry to our people. Who would have thought that out of that desolation should come such lives as these and such men and women as are gathered here today?"

Dr. W. E. Macklin at the spot where he baptized the story-teller

"Little do we appreciate how the foreigner was hated and feared in those days; how one who 'ate the foreign doctrine' was despised and persecuted. I heard Chen Lo-tsuen tell the story of his conversion and I joined with others in reviling him and casting mud at him. The demon within me fought against the Spirit of God which had taken possession of him. But he threw up a wall of prayer about himself, then he drew us within that circle of prayer. There was, however, more than this hatred of all things foreign to overcome. Like so many others, of that day, I had become an opium addict. A transient pain and two words from a town elder had made me its slave . . . .

" 'That morning when I went over to that little temple just back of those magnificent buildings of the Ginling College for Women, I was born again. Dr. Macklin led me down into that pool of water and laid Lao Shi's old sinful man in the grave. He lifted me up and the very heavens opened and the glory of God shone through. I became a new creature. The Spirit of God was no longer three feet above my head. He took possession of my heart.

" 'After that nothing could stop my witnessing. One suggested that I could earn a good living by learning to be a cook for the foreigner; but that would have stopped my preaching. They took away my job as mailcarrier but it only set me free to roam the country and preach. I had food to eat and clothes to wear. What more could one desire? I carried Gospels for a winter and my pay was an old coat but it gave the opportunity to go among men and tell of the joy that had come to me. They wanted me to be a student under Dr. Macklin and learn western medicine; but I found more joy in the waiting room where I could talk Christ to those battered sick people who were already suffering the horrors of hell. I wanted to reach down into that hell and lift them out. Roughnecks spat in my face because I would preach the Doctrine. I learned how to "think twice—and say nothing."

"I have been called before the magistrate and railed upon for 'eating the Doctrine.' Was not the religion of our great sage, Confucius, good enough for me?

" 'Confucious is good, but Christ is perfect,' I answered.

"While I knelt before the magistrate an officer seized my queue and tortured me by twisting his fingers into my hair. I was kneeling before the magistrate and could not resist him. I told the yamen runner that he was no disciple of Confucius to thus treat me.

" 'Why do you say that I am no disciple of Confucius?' he demanded.

" 'Because you do not obey the precepts of Confucius. He taught us that we should not do unto another what we would not like him to do to us.'

" 'Perhaps you would like to instruct us in your Jesus Doctrine,' the magistrate observed.

" 'Little Brother is not worthy to do so, but it is within the power of the great official to command it,' I replied.

"Well, he did not command it and I was allowed to go free. No magistrate in our land would treat a follower of Jesus like that today. See how all men have learned to love Dr. Macklin. How they honor him for the hundreds of dying refugees and beggars he has picked up and brought back to life. Some of them call him the 'Jesus man.' He has been teaching them the laws of hygiene and sanitation. Do you remember when the doctor went on his last furlough, how they took a picture of him and had it carried all through the city? They wanted all men not to forget the man whom Nanking loves above all others."

A year later Pastor Shi was gathered to his fathers, but "his works do follow him" in China and, through this book, in America also.

The new California Christian

A Christmas Gi

Bearing testimony to the fact tha

ONE afternoon forty years ago a meeting was held in a small private office in St. Louis. The purpose of that meeting was to counsel and pray over a neglected ministry of the church of Christ, the ministry of benevolence. There were only seven people in that assembly.

In California's brilliant sunshine another meeting was held one afternoon in September, 1926, which was the direct spiritual descendant of that little meeting in St. Louis forty years ago. It was the fruitage of the faith and the answer to the prayers of that little company of seven. Seven hundred people gathered this time for the purpose of laying the cornerstone of a great building designed to shelter and make comfortable homeless disciples of Christ in the decrepitude of old age.

Four outstanding public events mark the history, to date, of the California Christian (Massie) Home. They are the opening of the home in Long Beach, March 16, 1916; the decision of the women of California in their annual convention in 1923 to make a Golden Jubilee gift of $30,000 for a new building for the home; the breaking of ground for the new building at San Gabriel, April 10, 1926, and the laying of the cornerstone of the new building September 26.

The greatest of these events, in many respects, was the laying of the cornerstone. Representatives of all the Christian churches in Los Angeles and the surrounding area, from Long Beach to Riverside and San Bernardino, assembled in the afternoon in Rosemead, the beautiful suburb of San Gabriel, in which the home is located, to share in the fellowship of this joyous event. They came

he Aged, San Gabriel, California

the Brotherhood

rnia has been with the Christ child

on foot, by train and in automobiles—from the noisy, bustling little flivver to the big, dignified limousine.

When the master of ceremonies, Kelly O'Neall, pastor of the church at Alhambra, the church which the family of the home will attend, called the meeting to order at 3 o'clock he was confronted with a throng that filled every inch of the hearing space and overflowed into the spaces for "seeing only."

The music was one of the attractive features of the program. W. H. Allen, pastor of the church at Whittier, led the singing. "Will" was in his element as he stood by the side of the piano on the big open body of a truck and led the congregational singing, aided by the well-trained orchestra from the Glendora Church. The appearance of the Girls' Glee Club from the Whittier Church, a full chorus of young women dressed in white, was greeted with applause, and their singing was received with a call for an encore. No occasion among the Disciples of Christ in Southern California in which music plays a part is quite complete without a song by the gifted Princess Long. She has sung on many an occasion, but she never sang more appropriately nor more effectively than at the cornerstone laying of the California Christian Home.

Provision was made in the program for three prayers; the first, a prayer of invocation for the Divine blessing on the activities of the day, was offered by J. Eyre Wing, pastor of the church at El Monte, perhaps the youngest preacher present. Clifford Cole, pastor of the great church at Glen-

dale, led in a prayer of thanksgiving for the privilege of fellowship in such a holy enterprise and for the Divine favor that has attended it from the beginning. The venerable John C. Hay, with a record of more than fifty years spent in the ministry of the gospel, led in a wonderfully tender prayer of consecration of both the building and the builders to Christ and his ministry of mercy and compassion. A. Reid Liverett, pastor of the church in Pomona, led in a very impressive responsive reading of the Scripture. The selection and the arrangement were his own.

Part of the crowd that assembled for the cornerstone laying. Near the speakers' stand may be seen the six old ladies who represented the guests who will occupy the home

Four addresses featured the program. Unable to be present, Milo J. Smith, secretary of the California Christian Missionary Society, North, sent a message of greeting and encouragement from the churches and brethren north of the California divide, which was read by the presiding officer. John H. Booth, who chanced to be in California lending a hand to the Whittier church in the solution of its financial problems, voiced the greeting of the United Christian Missionary Society in an inspiring message. J. H. Mohorter spoke on "The Significance of the Enterprise and of the Occasion." F. M. Rogers, closely and helpfully identified with the home from its establishment, made a telling address on "The Unfinished Task."

Mrs. F. M. Rogers and Mrs. L. J. Massie in front of the Massie residence in Long Beach

While the program maintained a high spiritual tone and a strong intellectual interest throughout, there were at least three features that were outstanding and especially gripping. The first of these was the presentation of Mr. and Mrs. L. J. Massie and their oldest daughter, Mrs. Glen Tressler. The Disciples of Christ of Southern California had long felt the need of a home for the care of aged members of the Church of Christ deprived of the comforts of home. The country was new and multitudes of new people were pouring in all the time. New congregations had to be organized and new church buildings had to be erected. In the midst of a multitude of pressing needs in a new community, to the sorrow of many, a home for the aged had to wait. Fully appreciating the situation and the needs, and confident that his brethren would make ample provision for this holy ministry in due time and in its turn, L. J. Massie, a recent arrival in California from Texas, presented to the brotherhood, a home at Long Beach fully equipped and fully furnished, ready for immediate service. This was ten years ago. In the intervening years the need for more adequate accommodations became increasingly apparent and once again Mr. Massie came forward with a generous proposal which resulted in the erection of the present structure. As he stood facing his brethren in the presence of the actual building, there surged through the assembly a deep undercurrent of mutual love, of mutual gratitude to God for what had been accomplished through wise leadership, unselfish interest and glorious cooperation.

Among those who took part in the ceremony of the cornerstone laying were, left to right: F. M. Rogers, J. Eyre Wing, A. Reid Liverett, Mrs. Princess Long, J. W. Winn, W. H. Allen, L. J. Massie, Mrs. J. W. Winn, W. J. Morrison, John H. Booth, Kelly O'Neall. In the front is J. H. Mohorter

Another incident vibrant with intense interest

and emotion was that of placing the contents in the copper box, beginning with a copy of the New Testament and ending with the United States flag, by Mrs. F. M. Rogers and W. J. Morrison, and immediately thereafter the setting of the cornerstone in place by L. J. Massie and J. W. Winn, chairman of the board of managers of the home.

Perhaps the most touching incident in the whole program was the presentation of six of the old ladies from the home, all that were able to make the journey from Long Beach. As these frail, white-haired women smilingly stood before the people whose guests they are and for whom the home is being built, a flood tide of tender emotion swept all hearts.

This home will serve as a tie to bind hearts in Christian love. Here all questions of modernism and fundamentalism, all questions as to ways and means of carrying on the Lord's work, will be fused. When the unity of the apostolic church was threatened in a controversy over the question of requiring the Gentile converts to be circumcized it was held together by an agreement to unite in remembering the poor.

The grand old man of our benevolent work, J. H. Mohorter, who gave the principal address at the cornerstone laying

Nothing holds men together like a common service of love.

This building and the truly altruistic service it will render will lead to a better understanding of our plea and position. It represents our plea in its fruitage. Our religious neighbors, witnessing our enthusiasm for evangelism, have often said, "The Disciples of Christ are interested primarily in baptizing people; they are concerned about numbers." This beautiful home and the family of aged, decrepit, dependent members of the body of Christ, rescued from the pain of poverty and of public charity that shall find the comfort of love under its hospitable roof, will bear mute but eloquent testimony to the fact that we have been with Christ and learned of him.

It is peculiarly appropriate that it should be nearing its completion at this season of the year, poignantly suggestive of serving as a great Chrismas gift to the brotherhood—a gift charged with obligations. May we never fail in our trust of maintaining it; never falter in keeping aglow within its walls the reflection of the light of the Star of Bethlehem.

Take the Florida Home, for Instance—

DO YOU KNOW:

That you helped care for sixty-one old people last year in Florida Christian Home?

That one is past ninety, one totally blind, one almost blind, three in wheel chairs and three are invalids?

That twenty-nine are without any living relatives?

That only seven have a very small income, while fifty-four have no income?

That these are cared for by a superintendent, secretary, nurse, general helper, maid, cook, and kitchen helper?

That it cost last year $23,428.02 to maintain the Home? Some of this was for painting the interior and other special work and was provided for by special gifts.

That the Home received during the year six boxes of new clothing, six boxes of used clothing, and thirty-five cases of canned goods, jellies and jams?

That you could help the good cause along by keeping this on your mind and heart? For example, the missionary society of First Church, Miami, sends a love gift every month.

Recent Developments in the Tibetan Mission

By STEPHEN J. COREY

DR. E. I. OSGOOD, who has recently visited Batang, Tibetan border, on a special mission to study the work, look into problems and help plan for the future, has made an interesting report to the executive committee. It is the custom of the society to have an administrative secretary visit each field at reasonable intervals, to aid the missionaries in their plans and keep the society at home advised as to progress and problems. Because of the isolation of Tibet it has been impossible to follow this plan for that field. Dr. Osgood has served twenty-eight years in China, and his long experience as well as his fine personal qualifications well fitted him for this task.

Perhaps no mission conducted by the Disciples of Christ has faced more problems than this isolated outpost. The distance from the homeland, as well as from any supporting base in China, has added to the difficulties. Dr. Osgood himself spent seven and one-half months in travel to and from the field, and at the same time saved fully a month of time by coming out through the Yangtse valley instead of over the usual route, by way of South China. It takes about eight months to get a letter to the field and receive an answer to it. The isolation of the field is only one of the many difficulties in connection with the occupation of Tibet.

Since the death of Doctor Shelton, inner Tibet has been closed to our workers, so that itineration across the line has been dangerous. (Batang is a few miles from the Tibetan border of today and several hundred miles within Tibetan territory as the border stood before the Chinese conquest of 1906.) Besides the difficulty of entering Tibet, Batang and the immediate section in which the town lies, has been almost entirely cut off from the surrounding country by local wars and robber bands, thus confining our missionary force to the small valley of Batang.

For a number of years it has been the purpose of the society to establish another station on, or near, the border, so located as to strengthen our line of communication and at the same time enlarge and better establish the work. Three years ago a group of seven new missionaries went to the field with Mr. and Mrs. James C. Ogden to help make possible such a step. A part of the Shelton Memorial Fund was given for this purpose, and has been kept in a special fund awaiting the opening of a new station. It was not thought that there would be any great difficulty in opening another station somewhere on the border, so that the two outposts could supplement and safeguard each other. China has been in a disturbed condition, but the Tibetan border had not faced the same political problems that China proper had suffered.

Before the new group started for the field, a conference was held with the Department of State, to make sure of the attitude of our own government. The society was assured that our workers would be free to take the advance step planned. Our missionaries have always been very careful not to exceed the authority given them by our own minister and consuls in China, and also by local native officials.

The society asked the missionaries at Batang to make a careful survey of possibilities for the new station. This was done, and a town called Yengin, five days' journey from Batang, but near enough to form contacts with the present station, was indicated as the most likely point. The matter was cleared by the survey committee at home, approved by the executive committee of the society, and the Tibetan Mission notified. However, before approval for the new station reached Batang, word had come from the nearest American consul in China, that on account of disturbed conditions in West China, our government could not, for the time being, give approval for the opening of the new station. This left a relatively large group of missionaries crowded together in the small valley of Batang, with little opportunity for movement or outside work, and no immediate possibility of a new station.

The above unavoidable circumstances, together with personal problems largely arising from these conditions, have made the situation very difficult for the workers, and especially irksome and discouraging for some of the newer missionaries who had gone out with high hopes of expansion in the work. One of the new families, Mr. and Mrs. Leland Emerson, has returned to America. Mr. and Mrs. J. Russell Morse, who went out five years ago, have resigned from the society, with the thought of doing independent work in Yunnan Province, Southwest China. Dr. and Mrs. Wohrley are in Yunnanfu. This is twenty days south of Batang, near the sea coast, where another group of missionaries is located, and where conditions are more settled.

It seems that our Tibetan missionaries, for the present at least, must largely confine themselves to strengthening the established work at Batang, evangelization of the immediate town and valley, and the training of Tibetan leaders for work of expansion when a wider opening comes.

Dr. Osgood reports encouraging progress at Batang. The church has about eighty members, the school one hundred and twenty pupils, the orphanage seventy boys and girls, and the hospital is serving many people from over a wide area. There have been a number of other groups than our own at various places near the Tibetan border, who have done earnest work as they have waited for Tibet to open. This work, however, has suffered many changes, and has not, as a rule, been so established and equipped as to be of a permanent nature. The work at Batang, however, is looked upon both by other missionaries and travelers in Tibet as an earnest and substantial effort to really establish permanent work among the Tibetans themselves. We have a real base with the foundations which abide, in church, school, orphanage and hospital work, as well as excellent equipment.

Plans for the new Shelton Memorial Orphanage building at Batang are well under way, a Sunday school annex is being added to the chapel, and other Shelton Memorial construction being carried out. The Shelton Memorial funds for the new station and hospital are being held for these purposes by the society, awaiting the time when the proposed advance can be made.

COMING!
A New Serial
SECTARIAN SHACKLES
beginning in the January issue

The author, Mrs. Libbie Travers, grew up in the midst of rural neighborliness and denominational exclusiveness and writes from her own heart of the journey of a human soul from the cramping influence of group Christianity to the higher level, the purer air and the wider vision of universal sympathy with righteousness and spirituality.

DON'T MISS THE FIRST INSTALLMENT IN JANUARY

A Kaleidoscopic View

By BETTIE R. BROWN

Being part of a report made to the Christian Orphans' Home board and typical of the activities in the other Homes under our care

EVERYBODY has returned from summer vacations and before we plunge into the activities of autumn it will be interesting to see what the season has meant to us in our search for self-reliance.

Your superintendent spent five weeks with the family of the Cleveland Christian Home. It has sixty-eight happy children ranging in age from eighteen months to fourteen years. The group that was old enough attended daily vacation Bible school where formal instruction was given in the principles of right living and religion. Recreational handwork in wood carving, basketry, sewing, etc., was given and some of the articles brought home were remarkably good.

I shall not soon forget my stay among the Cleveland people and their many kindly courtesies. Noteworthy among these was the provision of a Ford car for my pleasure in my leisure time.

Our own family has been very busy and very well. Twenty-six of our children enrolled for advanced work in the summer schools, and fourteen boys passed in all their work.

That the children can and do take their responsibilities in social circles was shown by the picnic season. At the Benton School picnic they won a liberal share of the prizes of dolls, balls, bats, etc., given in the competitive sports. Their manners at luncheon and their tractability were the subjects of much favorable comment from both the teaching staff and patrons present. Our Sunday school picnic with the Kingshighway Church and the jolly day in Forest Park where the Rotary Club sponsored a number of organized groups of children, bore out the school's judgment.

In civic affairs, we contributed the drum corps for the parade for the Greater St. Louis Exposition. They did their bit right lustily, we heard.

Patriotism was duly fostered in the 4th of July celebration, lasting an hour and a half in the evening—there were drills, the drum corps, a flag procession about the circle, a dramatization of the Star Spangled Banner, folk songs, games and a minuet in costume. Ice cream and lemonade followed the program and a tired, happy little crowd of patriots finally trooped into bed.

The children have shown great interest in the flowers, birds, squirrels, etc., about the grounds, due in part to Edwin Gould's gift of "The Bird Books" a short time ago. They have found the following varieties of song birds on the grounds—thrush, red-headed woodpecker, linnet, robin, blue-jay, blackbirds and wrens. The dry weather made them solicitous for their welfare, and cool water for the thirsty

Keeping cool on a hot day at Christian Orphans Home, St. Louis

plants as well as their bird friends was liberally supplied. Last of all, they flocked to the pool and enjoyed themselves as the accompanying picture indicates. Hinging on this, were three glorious nutting parties, woodcraft work through which new bird houses were made, etc.

The groups with Y. M. C. A. privileges, and the ones in the Scout work have continued, while a new club called "Human Knights" has just been formed. Their motto is, "Put Yourself in His Place"; object—to be kind to animals, and roll call answer by an account of a kind deed which is to be performed daily. They are writing two papers for their next meeting on "Homing Pigeons" and "Mr. Rand's Kindness to the Birds in Forest Park." A speaker from the Humane Society has given them some fine talks.

Notwithstanding their busy, happy lives, some of the boys wanted a job and a financial experience, so it was arranged for these to go to the homes of some of the friends of our Home, and help the busy housekeeper by cutting the lawn, cleaning the porches, wiping up the kitchen, or other chores needed on Saturdays. They receive pay for this work. They report at the desk for carfare and in a businesslike way, are off to their coveted jobs.

Their total earnings are nearly $100 which they may save or spend for things they need. Some of them feel a need for many things and so have little or no savings account, but one lad has over $12.00. He is very popular, and is called for oftener than any other lad. Reports come in saying, "He does such good work!" I feel that this has been a partial solution of how to give a correct valuation of money to our boys who have no lack of life's necessities and might become greatly handicapped without some experience before faring out in the world.

The older girls, too, are finding themselves in opportunity homes among our friends, who give them a friendly training in the methods and cost of running an individual family home. The girl assists with all kinds of work and receives a regular wage. Three of our girls saved enough to buy themselves a complete outer set of clothing for high school and their joy was contagious as we shopped two days for the desired clothing within the range of our purse. They gave such good satisfaction, that they are to remain with their friends for the winter, assisting with the work outside of school hours. They receive room, board and incidental expense money for these shorter hours while finishing their schooling.

The younger girls, eight to ten years of age, are coming on to face this problem. We plan to use a group of fifteen dollies on which were pinned Biblical names by the junior department Bible school of the Christian Church at Edwardsport, Indiana, who gave them to us as a foundation for these girls' training. Each child is learning the story of the Bible character whose name her dolly bears, and she is to design, cut and sew a full wardrobe for it. The superintendent has promised a prize of a dollar for the child producing the best results.

Thirteen years ago there came to us a woman with a family of two boys and a girl. She has been our faithful cook during these years, the boys have become self-supporting young men and the daughter has rendered efficient service in one of our departments here. This woman had never had a "birthday cake with candles," such as our boys and girls love for their birthdays, and this year they decided to provide one for her. They asked her into the dining room and greeted her with their song, "Happy Birthday to You." But she had a plan of her own for a birthday celebration and as a surprise for her young friends had ordered ice cream. It was difficult to tell which was the more surprised or happier. Best of all, to those of us in charge, is the evidence that the foundation of our training is good and that results in character do follow in its train.

Being the Adventures of "Lizzie" and Others

By EDITH M. NOFFSINGER

AT 2:45 P. M. on Tuesday, July 13, the evangelistic Ford of the Manila station stood in front of the Mission Press on Taft Avenue. A passer-by might have thought it a tourist car on the way from Ridgeville, Pennsylvania to Hopesville, California, judging from its cargo of suitcases, army cots, typewriters and other bundles too numerous to mention. More careful examination of the machine would have revealed the radiator filled to the top, the gasoline tank well filled, the engine supplied with oil and the four tires carrying just forty pounds each—and the spare tire no less.

One minute before three, three travelers bustled out of the Press with a few more packages of literature. Hurriedly they adjusted themselves and "Lizzie" responded to the touch of the lady chauffeur so happily that one could easily see that cooperation was the message of the whole team, at least as the journey began. Judging from the quiet whirr of the machinery, one would hardly have guessed Lizzie's age. The harmonic hum of the engine testified that her heart was in the right place and hitting on all four. The cool breath blown from the exhaust pipe assured one that the radiator was "airing things out" properly—with no lung congestion. The smooth comfort of the passengers left nothing to be desired in the way the vehicle was shod—"Lizzie's" easy grace of carriage seemed to have been a legacy from some rich cousin or godmother. In fact, anyone should have known that it was all "too good to be true."

Laguna Province is one of the most beautiful of the provinces in northern Philippines. And "Lizzie" seemed to delight in the smooth rock road as she sped along through the rice fields, by the salt vats, through the rambling *barrios*, past the crumbling old Catholic churches, along the roadway shaded by the great spreading raintrees, and on and on into the land of the sugarcane and the stately cocoanut palms. People along the way stopped to exclaim, in wondering tones, "*Aba!—Americana*—chauffeur!" And then forgot their wonder in the delight of their scramble for the literature that was thrown to them as the maple casts her winged seeds upon the wind.

About five o'clock, Los Baños was approached. Los Baños (the baths), the city of the hot mineral springs, the agricultural college and the cool mountain sides. "Lizzie" and her party sought the home of the local pastor of the Church of Christ and stopped for a short visit. Greetings were exchanged, bits of news from the brethren in other places were heard, and definite plans made for a visit on the return trip. Then, "Lizzie" was headed on, with instructions to reach San Pablo before the sun was too far gone.

Evidently, "Lizzie" is human enough to want to stop sometimes. Her manners were too good to let her rebel at first, however. She showed her first displeasure by turning off on the wrong road while the chauffeur was enjoying the beauty of the sunset glow that flamed above the western horizon. She did not seem to mind being compelled to return to the way, but it may have been her suppressed feelings that welled up to explosion a little later.

It was when the hills with their short, steep grades, together with their long, persistent slopes, loomed up between her and San Pablo, that real rebellion surged up in her heart. Not only one cylinder began to miss fire, but all four. Lung congestion was no longer a probability but a tragic reality. The

L. M. Bana, Edith M. Noffsinger, L. R. Echevarria on evangelistic tour in Cavite Province

smooth comfort of the passengers was a thing of the past. "Lizzie" lost her easy grace and rode like a bucking bronco. Of course, in this condition she had practically no power. She had to be compelled to ascend the hills. And the only reason the lady of the party did not have to get out and push was that she was the chauffeur.

One by one the steep grades were made, but still "Lizzie" boiled internally, until at last the only thing possible happened—she burst! Oh, of course, not all to pieces, but so it seemed to the chauffeur, as she sat there enveloped in sizzling steam, gazing into the deepening darkness that had come down like a cloak as the sun sank behind the hills. After a moment, everyone knew that something had at last happened. The men went to a nearby house to ask for water, but were able to get only a cupful. The people of the locality had to carry water long distances and preferred to give away money rather than water. There was no way but for "Lizzie" to proceed up the hill without water. No one knows how far she went, but she was permitted to stop before she burst again. She had by this time gotten into territory where people living along the way had water in abundance, piped down from a mountain spring.

From a suitcase, a flash light was produced, and the physical examination began. Much to the relief of the chauffeur, it was found that the blowout was only in the hose connecting the radiator to the engine, and that had been blown out before. It was only a matter of a few minutes to remove the rubber patch and adjust it so that the hole in the hose and the hole in the patch did not hit and then tie it on again with strips of the cloth that had been tucked in the car pocket to wipe the dust off of the chauffeur's hands when she wanted to change to the character of lady missionary. Then it was easy to carry water and run it through the radiator until the engine was cool and then get everything in order to proceed.

The beauty of the rest of the way to San Pablo was lost in the darkness, but joy sang in the hearts of the group when "Lizzie" was conquered again and went on without further trouble. It was nearly ten when San Pablo was reached and the passengers were still supperless. They bore up under the strains of hunger, however, long enough to unload their baggage at the home of one of the San Pablo brethren who was roused from sleep to receive them. Then in the heart of the Philippine Islands, they found a good American supper in a Chinese restaurant.

The next morning found them all in good spirits. Even "Lizzie" made no objection to proceeding on the way, except when she came to the steep zigzag trails that wind through the cocoanut groves south of San Pablo. As a safety precaution the radiator cap was removed and the steam allowed to escape freely before it was compelled to force its way through the hose again.

Brief stops were made in Rizal and Lilio as the party hurried on to Santa Cruz for dinner. They hurried too much to suit Lizzie, evidently, for she began to emit a g-r-r-r-r from some where in her mechanism. A short stop by the roadside and careful examination by the chauffeur revealed nothing, so "Lizzie" was urged on, growling and grinding almost every step of the way. But she kept going until she was safely parked in the repair shop in Santa Cruz.

After two hours of work, the mechanics pronounced her ready for the road, but "Lizzie" knew better and refused to go more than a block away. Finally, the real trouble was discovered and "Lizzie" was laid up in the shop with "differential-itus" and complications. As she was assured that she would not have to move again until sometime the next forenoon, she took it without a rattle, probably knowing in her treacherous heart that she would not leave Santa Cruz until 5:50 the next evening. Her conduct and complaints had upset the program enough to ring tears from the sphinx—and the endurance of the chauffeur was far below that of the sphinx, so—!

A good dinner at the hotel revived the spirits of the men of the party, so they insisted that they should go on to Pila for the night. They could meet the church people there in the regular prayer-meeting. And when "Lizzie" was ready to travel again she and the chauffeur could easily cover the six kilometers, and the party reunite for the homeward journey. This plan was adopted and the two men (evangelists) went on to Pila, leaving "Lizzie" in the auto hospital and the chauffeur in a comfortable hotel. They did not meet the brethren in any meeting, however, for just at the time for folks to go to the chapel, the weather man opened the skies and released a downpour of rain, together with enough wind to beat through the plaited bamboo walls of the chapel.

By the time the chauffeur arrived in Pila the next forenoon, in a hired car, the evangelists had called in practically every home of the brethren, bringing them news of the work in other places and encouraging them to continue in the way of the Savior. It is hard to understand how much the church members in the provincial towns appreciate the visits of the missionary and evangelists, especially in places where they are struggling to keep their church alive by their own efforts, looking to one of their local elders for their preaching and all leadership. Much praise is due the local elder for his faithful and consecrated service. But the people all receive the message of the visitors as drink from an oasis in the desert. How much more could be done for the Lord, if there were enough trained preachers to shepherd the scattered flocks, and money to support such workers.

Shortly before noon the visitors started on the homeward journey. "Lizzie" was in fine trim by 5:50 P. M., and rambled right along, happily humming her appreciation of the repair shop services, as she winked at the passing kilometer posts and dashed up the hills as though they were down grades.

A goodly number of the Lilio brethren greeted the visitors in their chapel that evening, to hear the message they brought, and there was a pleasant period of chatting after the service before the group scattered. After a night of refreshing sleep, "Lizzie" took her party on, leaving behind supplies of children's Sunday school papers from America, tracts and leaflets in the local language for the grown folks, and friendliness from which one is always loathe to part.

In Rizal, that picturesque town tucked in 'neath the towering cocoanut palms, a day was profitably spent in visitation and an evening meeting. Everyone seemed happy to renew the acquaintance of daily vacation Bible school time. The group that packed the chapel in the evening had its full quota of children who flocked about the missionary, giving her reward for the efforts she had put forth in the D. V. B. S. The children are but natural, however, for the whole group in Rizal are always abounding in kindliness and friendship.

But "Lizzie" made no objections to going on to meet the scheduled appointments. Saturday had been allotted to San Pablo. The day, the evening and the night were spent as in the other places—visiting, eating, evening meeting and sleeping. Then, on to Los Baños.

The excess cargo was unloaded upon arrival in Los Baños, and extra passengers taken in. Then, eight kilometers on the Manila side of Los Baños, "Lizzie" was deserted entirely—being left under the watchful care of friends for the day. The party, increased to fifteen, set out across the fields toward the blue of the mountains. For more than an hour, they filed through the muddy lowlands, through the upland rice fields, through the sugarcane, along the narrow path cut through the very hills, and then out into the valley at the foot of the mountain. Across the valley they plodded one by one, dripping with perspiration but refusing to admit weariness. At the end of the way, they reached a lovely new house, the home of the leading Christian family of the mountain *barrio* of Lamesa (the table). There they all gave themselves over to getting cool and rested, while preparations for dinner were completed.

After dinner some thirty-five gathered on the cool porch for the service of song, preaching and the communion together around the Lord's table. Both the children and the grown folks eagerly received the Sunday school papers and other literature that was offered after service. The hunger for reading seems never to be appeased. There is all too little to offer in the way of helpful literature. One realizes the real appreciation of the people when she sees the little Sunday school papers treasured in the homes months after they have been given out.

The walk back to the main road was a little harder since the path was slippery and muddy in many places because of the showers of rain that fell during the day. But "Lizzie" was waiting in her place and soon had her group back in Los Baños, in time for a bath in the hot springs before supper and the evening meeting.

Monday morning was set for the last lap of the homeward journey. Heavy rain delayed the starting somewhat. And then it was discovered that Lizzie had evidently become jealous because no one paid her particular attention when she rambled along without any trouble. To remedy matters, she had picked up a nail and achieved a flat tire. The spare tire was all ready on the extra rim, however, so it was soon in place and the homeward journey was one without special excitement, though two tires went flat after "Lizzie" was safe at home.

Six days were used for the trip, nearly three hundred kilometers were traveled, six churches were visited, with services held in five of them. Approximately 2,000 tracts and leaflets in the native dialect were given out in the services or scattered to the people along the way, and a hundred children were made happy with the *Little Beginners* or *Primary Child* papers that some home churches had sent to do mission service. A week of work; something attempted; some seeds sown! What the harvest will be, no man can yet tell.

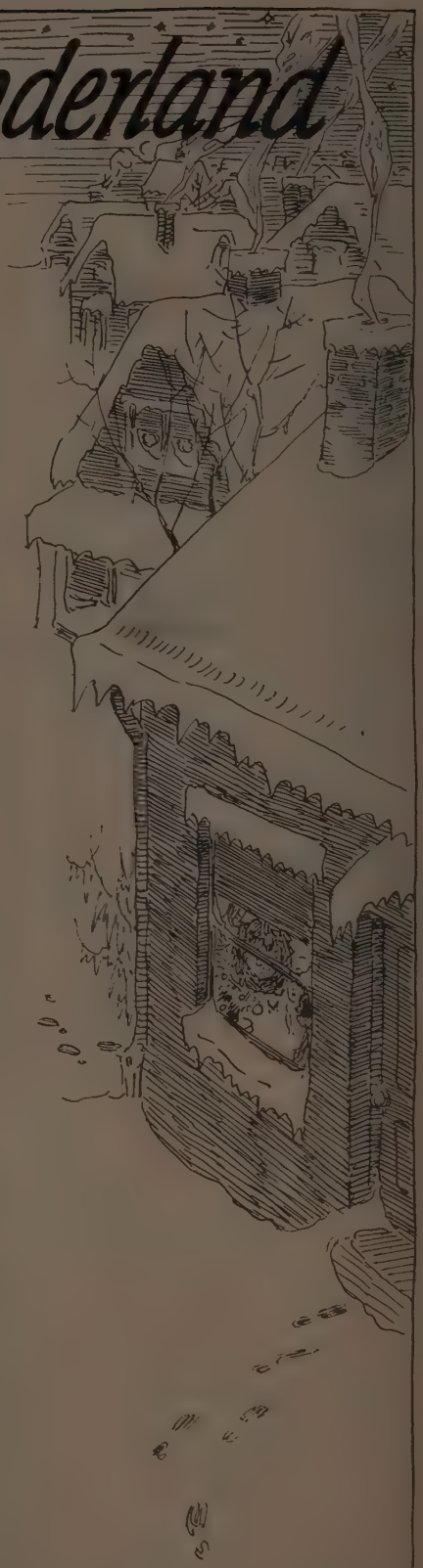
—*Edith M. Noffsinger*

Sunday school at Paombong, Bulacan Province. Philippine Islands

Wanderland-Wonderland

The Road to Christmas

by Lucy King De Moss



BIG stars and little stars twinkled in the December sky. The frolicsome moon, a tiny slice gone from one side, peeped over the frosty house-tops and made a bright path for the Smoke Giants that came hurrying out of the chimneys on their way to a Christmas visit with their cousins, the Clouds. On the pavements, funny shadows of trees, with their long arms outstretched, danced elfishly and the North Wind bustled busily about, gently rattling the doors and windows and asking to be let in to see what was going on in the houses that were so gay and cheery with lights glowing and children's heads bobbing up and down behind the blinds.

Along the wide street ran the Friendship Fairy, with Patricia the Pleasant a few steps in front beckoning her to come faster and Helen Helpful in back, stopping ever so often to whisper a happy word in the ear of some child as she passed. Presently they came to a great splash of light that streamed from a beautifully colored window, high up between tall columns that stood straight and white and strong in the moonlight. The light from the window reached across the street and away—away—indeed I cannot say how far, though I have heard that the light from the Church of the Christ Child shines as far away as India, so that boys and girls over there are made happy by its warming gleam.

Across the silver carpet happy-faced people passed, climbing the broad steps into the pleasant warmth and spicy fragrance of pine and holly.

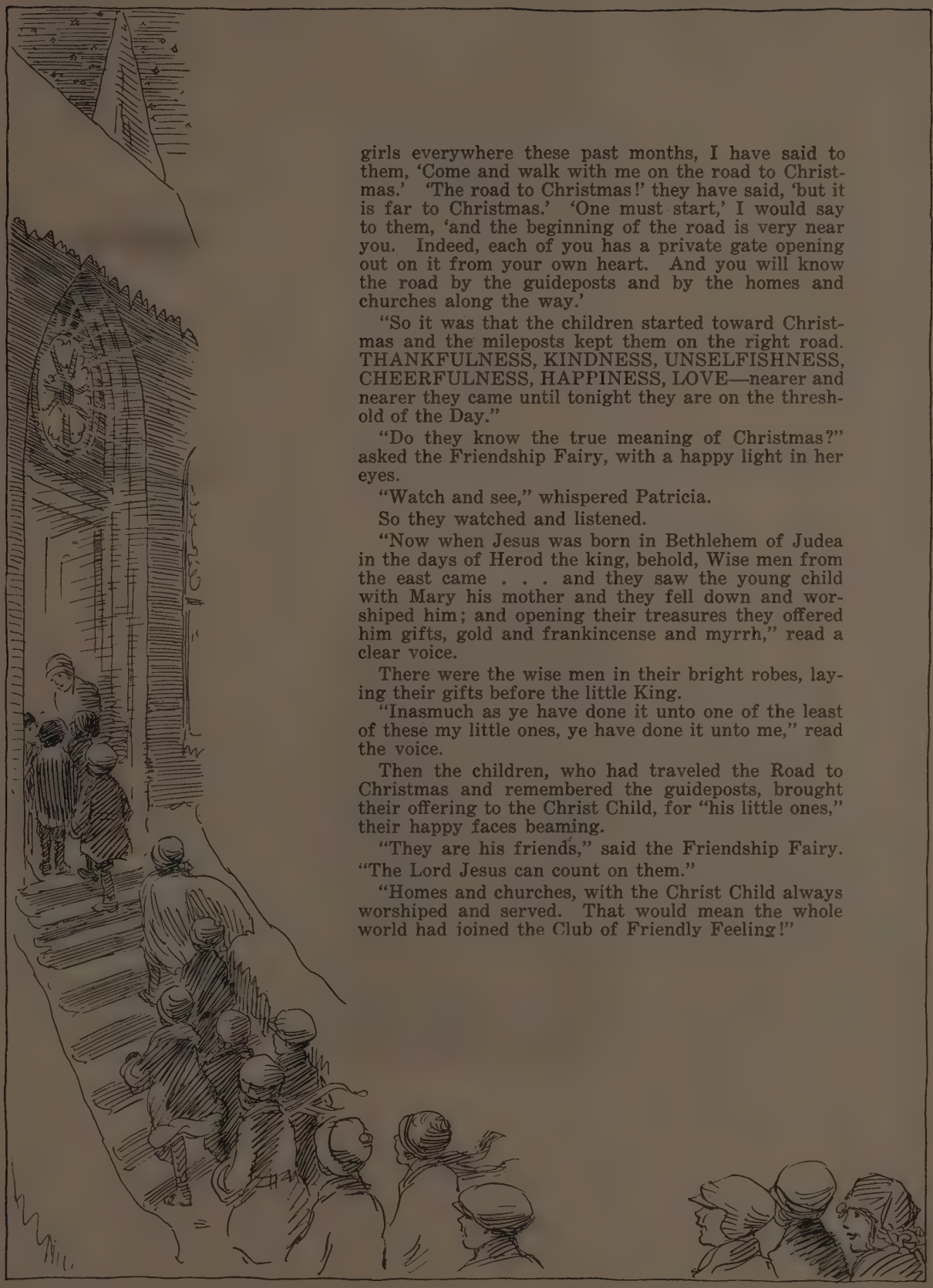
"Joy to the World" the organ was playing, as though the organist was so happy he just had to play the most joyous thing he could think of, and that was.

The Friendship Fairy and her companions went in with the crowd and stood in the vestibule to watch. After awhile the children began to come and two by two marched up the aisles to the front, where the best seats had been saved for them. A thousand stars hung in the arch above the altar and everything was white and silver and green. Presently, when they were all there, they sang "O Come all ye Faithful."

"The road to Christmas," said Patricia, softly.

"Yes?" said the Friendship Fairy, a question in her voice.

"As I have been doing your bidding with boys and



girls everywhere these past months, I have said to them, 'Come and walk with me on the road to Christmas.' 'The road to Christmas!' they have said, 'but it is far to Christmas.' 'One must start,' I would say to them, 'and the beginning of the road is very near you. Indeed, each of you has a private gate opening out on it from your own heart. And you will know the road by the guideposts and by the homes and churches along the way.'

"So it was that the children started toward Christmas and the mileposts kept them on the right road. THANKFULNESS, KINDNESS, UNSELFISHNESS, CHEERFULNESS, HAPPINESS, LOVE—nearer and nearer they came until tonight they are on the threshold of the Day."

"Do they know the true meaning of Christmas?" asked the Friendship Fairy, with a happy light in her eyes.

"Watch and see," whispered Patricia.

So they watched and listened.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise men from the east came . . . and they saw the young child with Mary his mother and they fell down and worshiped him; and opening their treasures they offered him gifts, gold and frankincense and myrrh," read a clear voice.

There were the wise men in their bright robes, laying their gifts before the little King.

"Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me," read the voice.

Then the children, who had traveled the Road to Christmas and remembered the guideposts, brought their offering to the Christ Child, for "his little ones," their happy faces beaming.

"They are his friends," said the Friendship Fairy. "The Lord Jesus can count on them."

"Homes and churches, with the Christ Child always worshiped and served. That would mean the whole world had joined the Club of Friendly Feeling!"

Seeking, They Know Not What

By J. H. BIERMA

RECENTLY we attended a religious fair held in a village following up an occurrence of *sati* or widow burning.

The big day was Sunday. The fields surrounding the village have been filled with carts and oxen. The pilgrims leave their oxen to visit the shrine and with strange devotion carry their *lota* (water vessel) of water with them. Enroute to the shrine they are met by venders carrying on small trays a collection of berries, plums, flower petals and a small dish of something which looks like sawdust or brick dust, and some spices. A small portion of each article is thrown into the libation water. The pilgrim pays a couple of coppers and is swept on by the crowd moving towards the place so lately become holy. He finds that around the raised platform the pavement of broken cocoanut shells can hardly be seen because the sick and the childless women, in the tangle of moving feet, are prostrating themselves as they go round and round the shrine. When opportunity permits him to get close enough to the platform he reaches over a line of kneeling women beating their foreheads against the masonry, and pours out his libation and throws to the always alert Brahmin the coins he can offer. These are thrust under the corner of a cloth. In return he is given a pinch of the original (?) ashes, which he may smear on his forehead or which he may eat, in order that the virtues of the suttee mother spirit may be imparted to himself. Some carry the pinch of ashes away filled into metal charm lockets. On the north side of the platform the libation water runs off and down a slope into an open drain or ditch. Here the circling pilgrims stop, prostrate themselves across the little stream, the sick splashing some of the water on to their bodies for healing, and most everyone drinking it by handfuls. One leper seen doing this was in the worst stage of the disease. Practically every pilgrim seemed to consider the offered water as holy and hence capable of working great magical healings.

At this shrine we saw people suffering from blindness, leprosy, paralysis, rheumatism, lumbago, itch, ringworm, spasmodic distortion of the face, maimed hands and arms, dumbness and the insane. Every sufferer kept crying, "O Suttee Mother, cure my ailment!" There were many childless and sonless women who came to the shrine and took some of the mud and smeared it on their stomachs and also ate it, at the same time praying to the suttee mother to give them a son.

The prostration of the pilgrim in obeisance is called "dandavat karna." He joins his hands and bows his head, prostrating himself in the dust and mud, drawing to his forehead all the dust his joined hands will carry, paying no attention to the people around him. The writer very closely watched the circumambulating crowd on Sunday, the principal day of blessing, and saw some prostrating themselves over the bodies of others. Because of the many bringing oblations there was much mud, and rich and poor alike wallowed in it. It is reported that on one Sunday as much as 329 rupees came in cash offerings.

There were many flags and pennants in evidence, fastened to long bamboos which were stuck in the ground near the shrine. On some of these were decorations of silver.

There were some interesting sadhus present, as is always the case where the masses congregate. One old man said to be over a hundred years old, was sitting under what had been an elegant umbrella trimmed with fine tassels. It must have been six feet across. He had a few herbs for medicine and a great number of little brass idols set up in a queer little cupboard.

Another had a sacred cow which had six legs. A saffron colored blanket was tied on the body and the horns and face of the freak were decorated. The sadhu carried quite a large brass vessel in which to receive offerings.

Mrs. Aurora P. McClellan

IN FEATURING woman's work it is fitting that a tribute, even at this late day, be paid Mrs. Aurora P. McClellan, the first state president of Alabama, who passed from this life January 15 of this year. Through her efforts and inspiration the work has in that state increased sixtyfold in members, gifts and usefulness. Mrs. McClellan it was who first suggested the Golden Rod for America's national flower, for which she is given full credit in a recent magazine article. She was honored with high office in the Daughters of the American Revolution, Colonial Dames and United Daughters of the Confederacy, as well as in literary clubs. The absorbing love of her life, however, was for the church and its activities, and her devotion to the church at Athens, Alabama, must ever be an inspiration and a challenge to them to go forward.

Faithful Maria

Elma C. Irelan

WE HAVE a true, honest woman in Maria, the boarding-home cook here in Aguascalientes. All the years of our stay here, now nearly seven, she has served us faithfully. She is naturally bright; but, for lack of opportunities for schooling, has remained illiterate. Faithful to us in work-a-day ways, she has been just as faithful religiously to the beliefs of her fathers. It has caused us distress that our lives could touch hers day after day without our leading her into a fuller knowledge of the truth. She attended a Bible school class a few times by persuasion, but soon kept away on pretext. She has attended a few religious services and programs through the years and was present at an illustrated lecture given by the Mexican representative of the American Bible Society. In any non-religious activity of our big family of girls, whether outing or entertainment, she takes a vital interest.

Dear Maria! In this soul-searching time when the struggle is on between the Romanist clergy and the government, how strangely her heart must be moved sometimes because of her two loyalties—to us and to her faith! Last Lord's Day we had splendid proof of the former. The ladies who have usually looked after the preparation of the Lord's Supper, were out of the city. Among various borrowed responsibilities, I forgot this one, of which I had not been especially reminded. About half an hour before the time for Bible school, Maria sent to my room to say that she was making the loaf and to ask who would care for the filling of the cups. I went to the task with joy, thrilled by the thought of such efficient help and loving reminder from one who is with us, though not of us.

The Lord Reigns

The country around us is quiet and our regular work goes on slowly with the usual problems, failures and successes. Remember, isolation, environment, altitude and malaria make our work difficult. The work is exceedingly slow for many reasons but the Lord reigns in his kingdom.

The windows for the new orphanage are being made and the wall around the site being built.

Dr. and Mrs. Bare have taken their examinations in Tibetan, Section 1A, and have done their work thoroughly.

JAMES C. OGDEN.

Batang, West China.

Three Boys

By HALLIE LEMON

"IF I HAD a mamma I would be happy." Antonio was practising English conditional sentences in preparation for going to school in Kingsville, Texas, when he wrote that sentence on the blackboard. To see those brown eyes sparkle and feel the influence of that charming smile you wouldn't think he were ever anything but happy. Antonio is sixteen. He is not slim and frail looking like some of the boys in the high schools of the United States. One glance assures one he belongs to the bronze race and in the same glance one acquaints one's self with his sturdy build. A year ago he was ready for high school and said he wished to be a minister of the gospel. During the year he has worked here and there as he could find electrical and mechanical jobs. His father has manifested little interest in him in former years and his mother's whereabouts are unknown. But in these years of the mother's absence Antonio's longing for her love and the joys of a home has continued to burn within him.

In these weeks he is beginning his studies in an industrial high school for Mexican boys in Kingsville, Texas. How did he get there? Some folks who love him prayed to the Father. The direct answer to those prayers is Antonio's presence in that school.

A few months ago Joaquin, another of our Christian boys, a year and a half older than Antonio, expressed his

—Lela E. Taylor

Left to right: Antonio, Baudelio, Joaquin and two young women who will go to Monterey for a course in nurses' training

desire to study for the ministry. He, unlike his companion, comes from a Christian family. One of the missionaries sat in the even-time with him and his family around the kitchen table. There with the open Bible they heard the truth. Then one day the entire family stood in the water and obeyed Christ in baptism. Five years he has worked in the railroad shops and now, in answer to our prayers, he also is beginning his school days in Kingsville.

With these two went a third companion, Baudelio, also sixteen years old. When he learned of their plans for the other two he approached one of the missionaries and expressed his eager desire to study. Once more the great Father was besought for help. Baudelio's own family helped answer the prayer. But what of his home? The frank answer is that his father has two houses. Baudelio is the only one of his house who is big-hearted enough to recognize the half-brother from the other house, but he says, "I love Manuel, why, he's my brother." A year ago Baudelio publicly confessed his faith in Christ, but his father said, "Wait to be baptized until you are sure you can resist temptations." A few weeks ago when he realized our prayers were to be answered and he was to go far away from loved ones to be in school he asked to be baptized. That quiet baptismal service one morning a few days before he left, will long be remembered.

All three boys attended our annual convention just before starting north. During the first morning session Mr. Edwards painted a vivid picture of our field in Mexico. It was an inspiration to hear him, but for me the greater inspiration was to watch those three eager faces. Antonio and Joaquin already had the desire to preach the gospel. Baudelio's face showed even greater emotion than theirs. As I bade him good-bye, after boarding the train to return to Aguascalientes after the convention, I said, "you won't forget what Mr. Edwards told us, Baudelio." The answer stirred my heart, "No Señorita, never, only one Christian among sixteen hundred." God bless the three of them and may his will be done in their lives.

Guest Day, missionary society, Columbia Heights Christian Church, Washington, D. C.

A High Day

By Harvey Baker Smith.

ONE of the high days of the Columbia Heights Christian Church of Washington, D. C., was the guest meeting of October 7. Presidents of the missionary societies of the various neighboring churches were invited and among those responding were seven from other communions. All of our pastors in Washington, with their wives, were also invited as guests for the day.

One hundred and seventy-five gathered for the program. The Holy Spirit was in the messages and the messengers. It was really a great occasion.

One hundred and fifty enjoyed the fine luncheon and the greetings at the table from the various presidents of our own missionary societies of the district.

"A quota a quarter" is our motto and on September 30 we were over the top. For more than two years we have had a WORLD CALL list of over a hundred. Every new family coming into the church has WORLD CALL sent them for one year. To Mrs. H. F. Harmon, our president, is largely due the success which has attended our efforts.

Mrs. Mitchell Goes Home

By F. E. SMITH

THE telegram from Cleveland Kleihauer, pastor of University Church, Seattle, Washington, read: "Mrs. Mitchell died last night." It was dated September 23.

During her long period of suffering this church has been especially kind to her. She was a great, loving, patient soul. She was always grateful for every kindness.

It is two years since her husband, Ben N. Mitchell, went home. He was one of the most faithful and effective workers that ever adorned the kingdom. He was a friend of every good cause. His labors in the state of Washington endeared him to the churches and preachers. His work for the state society and the missionary cause is a monument that will long testify to his unusual ability.

Mrs. Mitchell went out to India in 1882 as Laura V. Kinsey. She was one of four young women sent out by the Christian Woman's Board of Missions, the Misses Mary Graybiel, Ada Boyd and Mary Kingsbury being the other three. In all there were eight in this group, two married couples of the Foreign Society going at the same time.

In 1887 she closed her work with the woman's board to marry Ben N. Mitchell, at that time in charge of the Soldiers and Seaman's Rest in Bombay. In 1889 they both entered the missionary service at Bilaspur. They came to America in that year and as the Christian Woman's Board of Missions was in need of a preacher for the Duluth, Minnesota, church they took the pastorate for several months. During this work at home his power as a field man was noted and for three years both of them gave very effective service among the churches on behalf of the missionary cause. Many new societies were established and the funds were greatly increased as a result of their labors.

But all the time India kept calling them, so in September of 1893 they returned, this time locating at Bina. They continued there with full devotion until 1901 when they were forced home on account of Mrs. Mitchell's health.

They lived in the Northwest most of the time. The people of that section are grateful for their labors. After his death friends gathered funds and paid off the debt on the house they were buying so that she could claim her own home. Her presence, though kept in by suffering, has been a blessing to the cause in that section.

There was a warm comradeship between us because of her fellowship with all the churches through Ministerial Relief. We had a beautiful visit by her side last July when we assured her that every comfort and need would be supplied.

She was commissioned and served as one of the earliest of our missionaries. The radiance of her life in these after years has left a warm glow behind as she joined the host on yonder side. God makes further known his grace through lives such as hers.

Eleven Days

By H. GRAY RUSSELL

PROBABLY the most interesting part of the work of a missionary in Africa is itinerating in the back-country. Every new missionary looks forward to the time when he can make his first itineration. In March I experienced all the thrills that come from such an occasion. Even the preparation for such a trip is interesting. Instead of an automobile, we go by *tepoy*, being a chair arrangement on poles carried by four men. Instead of hotels along the route one carries whatever one wishes to use, such as bed and bedding, clothing, bath equipment, food, cooking utensils, table, chair, etc. These various articles are gathered together in loads of about eighty pounds each, two men carrying one load. We must not forget also to take along presents for the various chiefs in whose villages we may spend the night, such as mirrors, bandana handkerchiefs, fish hooks, safety pins, pencils, paper, salt, beads, etc., etc. Thus equipped we set forth on our maiden itineration.

Here in our Mondombe field we have what we call five districts so arranged that an itineration covers one of the districts. The present itineration carried me out into the Mpangu district where we have some ten outposts.

Our first day out we traveled about five hours, two hours of which were during a tropical downpour, but by the time we reached Yalokele, our first outpost, the sun was shining brightly and the teachers with their little flock were out to greet us with a hymn. Being greeted in this manner by the evangelists, Christians and inquirers in all the outposts is something that never fails to warm our hearts. Every teacher and evangelist has his problems which he wants to talk over with the white man. Probably there are adjustments to be made with the chief or some of the Christians have gone back to heathenism or the teacher needs some new equipment.

We spent one evening at each outpost, this time being occupied with inspection of the school work, talking palavers, playing the Victrola and meeting with the church, at which time Lofalanga, our head mason who accompanied me on the trip, preached.

Probably the most interesting outpost of our itineration was reached on the third day out, the village of Bosaka where lives one branch of the Tofoke tribe. These folk are the highest type of people in our Mondombe field. One is struck here with the great number of children, this being one of the few tribes in this section which is increasing in population. These people differ in their marriage customs from the surrounding tribes, the girls not being given in marriage so young, also having fewer polygamous marriages. Our most promising work is among this tribe. Of this tribe of about four hundred people practically half are Christian. Here we baptized eleven people and married two couples. This was my first marriage ceremony performed in Lonkundo and I am still wondering just how thoroughly they were married. However, if they were scared as badly as I, they probably accepted everything that I said in good faith. At least it was the best I could do. One of the couples married at this time was the father and mother of Elenge, who after equipping himself here at Mondombe, has gone back to give his life to propagate the gospel among his own people.

From Bosaka to Linza, where we do not have teachers, we spent the hardest day of our trip, being nine and one-half hours on the path, the way being made more difficult by the fact that this path has been largely abandoned on account of leopards. For the remainder of the trip I had no difficulty in keeping the carriers together, since in this section the leopards are very bold, seizing someone nearly every day. Being assured that the leopards never attack one wearing European clothes I led the crowd, while Lofalanga brought up the rear.

At Linza the chief with the elders of the village asked that we send them evangelists and teachers. Other requests came from villages which we did not enter, to all of which we responded, "Come to Mondombe to our June Ekitelo, or ingathering, and if possible we will meet your requests." At this meeting some will have to be disappointed since our means and personnel will not be sufficient for all.

We were on the path eleven days, returning to Mondombe on the morning of the eleventh day, tired but happy to be home again.

Glimpses of the Religious World

TWENTY students in the University of Nebraska recently entered into this covenant: "I will live my life under God for others rather than for myself; for the advancement of the kingdom of God rather than my personal success. I will not drift into my life work, but I will do the utmost by prayer, investigation, meditation and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God. As I find it, I will follow it under the leadership of Jesus Christ, wheresoever it take me, cost what it may."

A study of the vocational distribution of Chicago church members has recently been made for the Chicago Church Federation by Arthur E. Holt, chairman of the Commission on the Church and Industry. Figures were secured from the ministers of ninety-six white Protestant churches with an average membership of 230, of which forty-two per cent were men. The following table shows the occupational groupings of the male members of these churches compared with the vocational distribution of the population of the entire city, according to the 1920 census.

City as a whole		*Church Membership*
5.4%	Professional	9.0%
8.6%	Business men	6.8%
21.0%	Clerical	31.7%
20.6%	Skilled manual	17.3%
36.7%	Unskilled manual	18.1%

For the first time in the memory of seasoned veterans of the police force a report of "no crime" in all Manhattan and the Bronx for the early Sunday morning shift was turned in at police headquarters in New York in September. This shift, which is usually prolific of hold-ups, begins at midnight Saturday and ends at 9 A. M. Sunday.

Under the sponsorship of sixty eminent specialists in children's health, education and welfare, a new national periodical called *CHILDREN, The Magazine for Parents*, has just made its initial appearance with an October issue. "This magazine," it is announced by George J. Hecht, president of the Parents' Publishing Association, New York, under whose auspices it is issued, "will have no propaganda purpose, being dedicated solely to mothers and fathers, for the sake of a new generation of normal, intelligent and healthy children. In this it will have the active cooperation of the leading educational and child welfare agencies, private, public and governmental."

Boston University has introduced a novel course of instruction into its curriculum, a course for brides-to-be which is offered, according to the dean of the school, because, "modern life moves so fast that special study is needed to keep pace with it." All of which is splendid, but why not a similar course for prospective husbands?

Camberra, Australia's new federal capital, is to be dry, according to reports carried by the press. It was decided when the reservation was given its boundary lines that no alcoholic drinks should either be manufactured, sold or consumed within the confines of the district. The government supervises all leases and the sale of the ground.

There are no bargains in the counter-sales of life.
We think so, but some unexpected way
We find our purchase
Is a worn and shoddy thing,
So after all, in that "long last"—we pay.

Experience that comes at prices all too high
Is packed so often in the waste of tears,
But when unwrapped
It will intrinsic value show;
Its worth will not diminish with the years.

There are no bargains in the counter-sales of life;
But time alone can teach us how to choose;
Can show us that
What seemed a loss is really gain,
And where we bought for little—we shall lose.

—Nan Terrell Reed in the *New York Times*.

The first bridge over the Congo River has been completed at Bukama for the Lower Congo-Katanga railway. It is 250 meters long and consists of four spans.

The World Tomorrow has resumed publication with the October issue under the editorship of Kirby Page. The future policy of the magazine will be "to examine various aspects of current problems and to consider proposed solutions in the light of the matchless teaching and unequaled life of Jesus of Nazareth . . . Because we believe in the God of Jesus and accept his appraisal of human nature, we shall from time to time propose certain courses of action which may appear to some of our contemporaries as the height of impracticability, but which to us seem the only way to richer and fuller life for humanity."

Four famous Jews in England have joined hands as directors of a new company which plans to industrialize Palestine and make the Zionists self-supporting by controlling the waters of the River Jordan. They are the Marquis Reading, late Viceroy of India; Sir Alfred Mond, M. P., coal owner; James D. Rothschild, city financier, and Sir Hugo Hirst, founder of the General Electric Co. The president of the company, also a Jew, is Pinhas Rutenberg.

Rutenberg sailed for Palestine recently to begin work. His concession gives him the right to utilize water-power in certain areas both of Palestine and Trans-Jordania for seventy years for the generation of electric energy. It also gives him the exclusive right to produce and distribute power in those areas.

What is said to be the oldest American Protestant church now standing is the old Swedes' Church in Wilmington, Delaware, the corner stone having been laid in 1698. The Swedes preceded William Penn, lived peaceably with the Indians, and laid the foundation for the peaceful agreement between William Penn and the Indian tribes.

The announcement of the annual meeting of the executive committee of the Federal Council of the Churches, to be held in Minneapolis, December 8-10, calls attention to the fact that this is the first time in the history of the Council that it has held a meeting in the Northwest.

On August 24, the first crank was turned in the production of Cecil DeMille's picture, "The King of Kings," which deals with the story of Jesus. In connection with the event a prayer service was held which was unique as a religious service, but doubly so when thought of in connection with motion pictures. Mr. DeMille invited representatives of several communions to participate in the service, either in a brief prayer or talk.

Breaking with Moslem traditions against portrayal of the human form, the first statue ever erected in Turkey, that of Mustapha Kemal Pasha, the president of the republic, was unveiled in October at its commanding position in the park at Seraglio Point at the entrance to the Golden Horn.

The unveiling came on the eve of another turning from the past, for the next day the new civil code, adopted by the National Assembly six months ago, went into effect, bringing to an end the sway of all Koranic law.

The office of the Korea Sunday School Association has been moved to Seoul, from Pyengyang, and the general secretary, J. Gordon Holdcroft, is making a library available for the large number of missionaries and workers who are in or come to that capital city. Effort is being made to assemble all the books on religious education that are printed in English, Chinese, Japanese and Korean. At present about 400 volumes in English are ready for use.

The Triangle Palaver

By LUCY KING DeMOSS

"It Can't Be Done—So We Did It!"

—W. R. Warren

Arriving at the wharf, Osaka, Japan

(A group of high school boys were asked to help out in a clean-up campaign in a certain city, so the story was told, and were warned by many people that they had been given a very hard job. So they took the slogan above and put over the job in a big way. Everybody knows it isn't particularly easy to run an organization so it really means something to its members, but we are not looking for easy things. Granted that with school and work and basketball and all such extra events the month simply flies, we've taken on this World Friendship Tour, and the idea is to get as much as possible out of it. It occurs to me that we may help one another. If any club does something interesting and successful—either in putting a program across or building up the membership and attendance—tell us about it. WORLD CALL has given us this whole page. Send your plans, programs and party suggestions to WORLD CALL and then keep your eyes open to see them appear here—cut and slashed sometimes, poor things, to fit in like Cinderella's sisters' feet, but with the working points all there.)

Do It the Japanese Way

SINCE we shall hold our January meeting in Japan, it is up to us to do it their way. Our hostess will be a Japanese girl and her hospitality will seem a little strange. All stockings should be darned, toes and heels, for shoes must be removed at the door. Our hostess will greet us at the door very politely with much bowing, which we return, and will say, "Ohayo" (pronounced "Ohio"). Right inside the door are some mats (we call them cushions) and there isn't a chair in sight. We very humbly sit down on these mats. Our hostess insists that we come farther into the room and after much demurring on our part, we finally move the cushions to a place convenient for the meeting. Sitting on our heels with our toes turned in and our ankles mashed flat is not very comfortable, so our hostess will say presently "make yourselves comfortable," and then we unwind ourselves and sit like any American does on the floor. Our hostess asks the leader of the meeting to take charge and the program is carried out, the hostess giving one of the talks—perhaps the one on "Temples and Shrines in Japan," since she should know more about such matters than the visitors! Tea and very small cakes are served, at the end of the program, by several Japanese "maids" in costume. Of course the tea is served right on the floor—I mean while we are still sitting on the floor.

Our Scrap Book—Journal

WORLD CALL has perfectly stunning pictures of Japan, scattered around through the year, that will dress up the journal beautifully for January. Of course you have a committee that is looking after the journal. If you haven't, appoint one this very month and get busy on your "log." It should be kept in the archives for future Trianglers.

The Reading Contest

"We seem to do everything with more pep and purpose when we 'take sides'," said one Triangler. "The Reading Contest, for instance. All July and August we *announced* the Nation Wide Reading Contest and ever so often someone would say, 'I hope you will get a book from the literature secretary and read it this month,' and nothing much happened. Then, in September, the new president, who had been away, took the reins. 'What's this about a reading contest?' she said. So we told her.

" 'I like that idea and there's going to be a modern Battle of the Books. I'm going to be the captain of the winning side. Anyone want to take the challenge?'

"Quick as a wink the challenge was accepted and in fifteen minutes the club was divided into two battalions, named for McLean and Shelton, the points decided upon and the contest was on. A contest within a contest! At the end of three months, one side reports 420 points and the other 440 and they are still going good."

—W. R. Warren

The Erskine family, Osaka, Japan, without Ruth, who is in Bethany College

Program for Triangle Clubs

"Love never asks, how much must I do, but how much can I do."

World Friendship Tour

JANUARY

OUR FIRST GLIMPSE OF A FOREIGN COUNTRY

HYMN
PRAYER
BUSINESS PERIOD
ROLL CALL: *Facts about Japan or Japanese leaders*
DEVOTIONAL SERVICE:
Song: *I Gave My Life for Thee*
Guide Book: *The Master's World*
Purpose—John 10:10; John 17:3.
Special Music
Pray: *That every member may help to carry out the Master's purpose*
Offering
From Yokohoma to Kobe
Temples and Shrines in Japan

An Appreciated Service

The boys and girls of the Junior Christian Endeavor Society of the Northwood Christian Church, Indianapolis, sent us a portfolio which they themselves had prepared and which created considerable interest in my English classes. Several days were used in translating and for conversation about the pictures. The booklet also served to enliven our conversation at a teachers' meeting, affording Mr. Williams and me an opportunity to use our halting Spanish. Our boys and girls seem eager to hear more and are wanting to prepare a similar book about Paraguay.

LILLIAN L. BINNS.

They Support an Orphan in Tibet

By FERN NORVELL

THE Senior Christian Endeavor Society of the First Christian Church of Turlock, California, has an enrollment of twenty-five members, consisting of young people of the church. We endeavor to help our pastor and the church at all times and are very enthusiastic workers.

Our social committee makes it a point to plan a social affair at least once each month. We believe that this helps to stimulate activity in the society and to cement closer friendship among the members.

Senior Christian Endeavor Society, Turlock California

Under the supervision of our missionary committee we are supporting an orphan in Tibet. This is the second year we have supported this orphan, but this year the young people's missionary circle is cooperating with us in this respect. We secure this money by having each member pledge what he feels he can and pay it by the month.

Two of our young people, Mr. and Mrs. Arthur A. Ward, are supporting a native evangelist in Africa. Mr. Ward is president of our society.

Under the direction of the prayer meeting committee we conducted for six weeks a mission study class during which time we studied Latin America. Also during this period we contested with the adult, intermediate and junior societies for points, which stimulated considerable interest among the members.

Following this study we took up a very interesting topic known as Stewardship Trial. For six weeks our four societies met together and discussed stewardship through regular court trial, having judge, attorneys and witnesses who had studied the stewardship handbook which we used; and twelve jurors who were chosen each Sunday evening from those present in each society. This was one of the most interesting topics we have studied in Christian Endeavor.

Our lookout committee has also been active in its work. We are now attending Christian Endeavor rallies and conventions.

Many Are Tithers

THE Christian Endeavor Society of the Huntsville Christian Church has shown considerable interest in missions this year. It has taken an advance step by supporting a native evangelist in Africa.

The society consists of thirty active and associate members. There are several away at school and elsewhere, so that only fifteen or eighteen are now active workers.

The money for the pledge so far has been raised by the Sunday evening offerings. The pledge is not all paid yet, but the remainder will soon be ready to send in. The whole sum would have been ready, but the society felt the need of new hymn books. So just recently it purchased the well-known book, *Hymnal for American Youth*. This has helped the society, but it drew rather heavily on the treasury. However, the treasury is growing again.

Huntsville, Pennsylvania, Christian Endeavor Society

A short time ago the society presented a pageant entitled, *United at the Cross*, which was very fine. This helped to pay some expenses such as supplies, contribution to district and state unions. The young people were asked to repeat it and are planning to do so very soon.

Many of the members are Tenth Legioners. The Sunday evening offerings seem to amount to quite a sum for such a small group. With the missionary spirit present in the society, there seems to have been little trouble in raising the money. A few of the members have expressed a desire to be missionaries.

Senior Christian Endeavor Topics

December

5. Character: How Form It? What Affects It? Prov. 22:1; 1 Cor. 15:33. *What Religious Education Is—and Is Not*, November, 1926, WORLD CALL, inside cover.

12. The Children of Our Community; What Shall We Do for Them? John 21:15-17; Matt. 25:40. *How It Was Done at Zanesville*, November, 1926, WORLD CALL, page 44.

19. How Can We Express the Christmas Spirit? Luke 2:1-20; Gal. 6:9, 10; II Cor. 8:9; 9:6-15. *Shepherds and Wise Men*, November, 1926, WORLD CALL, page 48.

26. The Past Year—Its Lessons; the New—Its Possibilities. Deut. 8:1-6; Phil. 3:13, 14. *High Points in the Annual Report*, October, 1926, WORLD CALL, page 24.

Intermediate Christian Endeavor Topics

December

5. What Are Some Rules of Friendship? 1 Sam. 18:1-4; John 15:12-15; *Where the Church Comes In*, August, 1926, WORLD CALL, inside cover.

12. Is Honesty Always the Best Policy? Deut. 25:13-16. *Are We Dishonest?* December, 1926, WORLD CALL, page 18.

19. My Gift to the King. Matt. 2:1-11; Rom. 12:1, 2. *Our Christmas Gift to the Brotherhood*, December, 1926, WORLD CALL, page 32.

26. Suppose There Were No Christmas! John 10:9, 10; 14:6,7. *Mongo-Ngombe Itineration*, July, 1926, WORLD CALL, page 34.

Woman's Missionary Societies and Circles

Controversy or Evangelism?

I Cor. 2:1, 2; Romans 1:16

"THE Epistles to the Corinthians more than any others reveal to us the personality of their writer, and also the inner life of a great Christian congregation in the apostolic age." These words verified in the personal experience of many, furnish us with the setting for our study of a question not remote from consideration today! We can picture Paul, writing out of his heart's experience in great earnestness to this church in Corinth which he had established in the midst of the idolatry and wickedness of a great heathen city. "Experience is a teacher whose wages are never underpaid," and if we remember the story of the beginning of this church, it will help us to give the emphasis to the right word in Paul's declaration, "For I determined not to know anything among *you*, save Jesus Christ and him crucified."

In speaking or writing it makes a great difference on which word the emphasis is placed. There is no indication of this emphasis in the words of Scripture, so it must be supplied by the reader, according to his own interpretation and judgment.

But if we consider the story as told us in the book of The Acts, we may be quite sure that Paul would sanction the emphasis which we have indicated. It was on his second missionary journey that the church in Corinth was founded, and he came to this great city directly from Athens, where he had had an interesting experience.

We are told that "the Athenians and the strangers sojourning there, spent their time in nothing else, but either to tell or to hear some new thing." So the Epicurean and Stoic philosophers "encountered" Paul, and their discussions no doubt delighted him with all their intellectual ramifications. He was by education and inclination a keen debater, a diplomatic opponent and, while we do not have definite information, we may well believe those hours in the Areopagus were not without enjoyment for Paul, as he "reasoned" with these Athenian philosophers.

We do not read of persecution in this city of Grecian culture, as the great missionary had found in all the cities previously visited, neither do we hear of any church established there as in Philippi, Thessalonica and Berea. All we have is record of a few believers, one of whom we are glad to know was a woman, Damaris.

Was there anything significant in this experience of Paul in Athens, to lead to his determination to know nothing among the Corinthians save Jesus Christ and him crucified?

The difference in the message was shown in the results, for in spite of persecution, we are told many Corinthians hearing, believed, were baptized, and the strong church was established for which Paul testified, "he thanked God always." And of the preaching which led to these results he says, "My speech was not in persuasive words of wisdom, but in demonstration of the spirit of power." This is the power of which he testified in his letter to the Romans when he wrote those great words, "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."

Controversy does not convert men and women or establish churches. It is the telling of the good news, that God so loved the world that he gave his only begotten Son: that his Son so loved the world that he gave his life on Calvary, in a supreme manifestation of that love that would draw all men and women and children unto him. Christ knew the beautiful story of his life and death and resurrection would win men to obedience to him and that was why the Great Commission comprehended such a simple program. And what does the history of the church reveal? Because the followers of the Nazarene went forward with his simple program of witnessing, in spite of cruel persecution, before the close of the first century the message had spread from end to end of the great Roman Empire, and it seemed that the kingdoms of the world were hastening to become the kingdom of our Lord and of his Christ.

But controversy entered the church and with controversy the spirit of evangelism waned and the program halted, until today over nineteen centuries have elapsed and still the message waits.

It is the best testimony, when in word and life we "know nothing but Jesus Christ and him crucified."

ELLIE K. PAYNE.

Woman's Missionary Society Program

"Speak—That They Go Forward"

JANUARY

A New Day in Africa

PRESIDENT PRESIDING:
- HYMN—*Jesus Shall Reign*
- PRAYER
- BUSINESS
- OFFERING

PROGRAM IN CHARGE OF LEADER:
- DEVOTIONS: *Controversy or Evangelism*
- Hymn: *I Love to Tell the Story*
- Bible Lesson: Romans 1:16; I Corinthians 2:1, 2
- Prayer

TALK: *Mohammed or Christ in Africa?* (Review article in October WORLD CALL)

TALK: *Native Leadership*

SPECIAL MUSIC

Items of news about Africa from WORLD CALL *or personal letters from missionaries*

Pray for the work and workers in Africa

BENEDICTION

On the Honor Roll

A very fine record has been made by the Bethany, Nebraska, woman's missionary society the past year. With 140 members they are 100% as a society in the reading of WORLD CALL. Last year in the Reading Contest they won first place in the state both in reading points and in WORLD CALL subscriptions, for which they were presented with a book by the state secretary as recognition. Mrs. Bertha C. Wagner, literature secretary, reports 1,353 books read. She notes particularly three aged women who participated in the reading: Mrs. James Lemmon, seventy-eight years old, read 118 books; Mrs. Mary Ford, seventy-six, mother of Lucile Ford of India, and who was confined to her bed and room most of the winter, 100 books; Mrs. Ketchum, past ninety years, 97 books. Twenty new books were bought by the society during the year.

Circle Program

"Forgetting those things which are behind . . . I press forward toward the mark for the prize of the high calling of God in Christ Jesus."

January: Make Complete Plans For Guest Day

THE CHURCH AT WORK IN FOREIGN LANDS

BUSINESS PERIOD IN CHARGE OF PRESIDENT
- Hymn
- Prayer
- Business
- Roll Call: *Name the foreign field in which you are most interested and tell why*

DEVOTIONAL: *The Macedonian Call*
- Hymn: *I'll Go Where You Want Me To Go*
- Bible Reading and Comment: Acts 16:6-10
- Prayer: *Pray for missionaries by name who are serving in far fields. Pray that those in the homeland will provide adequate support*
- Offering

TALK: *Ten Fields of Action*

PAGEANT: *Girlhood In Many Lands*

Islam Or Christ

WHEN Henry Martyn, of St. John's College, Cambridge, landed in Calcutta in 1806, he became the first Protestant missionary to the Moslem world. He lived but six short years, yet by incredible devotion he accomplished the translation of the New Testament into the Hindoostani and Persian languages. Of his work he said: "Even if I never should see a native converted, God may design, by my patience and continuance in my work, to encourage future missionaries." And so it has proved. Many converted Moslems have given as a reason for changing their faith that they have read the Bible in their own tongue.

Among the Mongo-Nkundo tribes the Disciples of Christ Congo Mission of the United Christian Missionary Society and the Congo Balolo Mission of the Regions Beyond Mission of England have been carrying on a very vigorous educational and evangelistic work. Much of the Province of the Equator remains unevangelized. The advance guards of the approaching hosts of Mohammed are making their appearance. What of the morrow? Will the thin ranks of the Christians and inadequate educational facilities be able to cope with the hordes of Islam?—E. R. MOON.

That Islam is still a vital force in contact with pagan lands can be seen from the following:

The lappings of the rising tide of Islam were experienced in Nyasaland only a decade ago; now south of the lakes and the Zambezi there are already 283,000 Mohammedans. Some three years ago the first Mohammedans were seen at Coquilhatville, capital of the Equatorial Province in the Belgian Congo (this is not very far from the Disciples Mission at Bolenge) and today there is a colony of about seventy-five. What Islam has done for other pagan tribes we may reasonably expect it to do for this district.—S. M. ZWEMER in *Islam in Africa.*

Christianity is everywhere in Africa not a disintegrating but a consolidating force. If the Christian church in Africa could be aroused to its present opportunity, be healed of its needless divisions, present a united front and proclaim a living Savior, she would carry victory everywhere. Already ninety per cent of the educational program for Africa south of the Sudan is in missionary hands. Every school produces readers, and they are all taught to read in their own tongue the Book which is as a hammer and as a fire to break down superstition and kindle the flame of a new and purer life. In the schools of the Protestant missions in Africa there are nearly a million people.—S. M. ZWEMER.

The new condition that has given Islam its chance is the righteous action, the humane possibility, the just government of Christian nations, which in most parts have stopped slave raiding and turned the Moslem slave-raider into an "honest trader," who uses his old prestige to influence the Negroes for Islam. African memories are short, so Africa north of the Zambezi shows every sign of becoming a Moslem ocean with here and there a large Christian island in its midst. In Africa is exemplified a further point—the Moslem evangelist may be good, bad or indifferent, a warlike saint, a reforming enthusiast or a scoundrel of an ex-slave raider, but how does it happen that every Moslem is proud of Islam and stands for Islam wherever he goes, and hence is a Moslem missionary?—W. H. T. GAIRDNER in *The Rebuke of Islam.*

"There is an increasing demand for education for girls, the demand coming even more from the mothers than from the fathers. The Sudanese are beginning to feel that what has done so much for Western women may be worth trying for their own womenfolk also. The spread of education for girls is raising the status of women, and there are evident signs that the Moslem Sudanese are tending towards a higher level of civilization.

"The appeal from the women of Moslem lands to their sisters in the West is insistent and urgent. There are today unlimited needs and opportunities for work among women—in many instances through their own societies—in attendance of maternity cases, in child welfare centers and in visits by nurses to homes. Publicity work is needed in educating public opinion on the evils of child marriage, divorce, etc. There is wide scope for rescue work: in some areas babies are bought and sold. Divorced girls need sheltering and befriending, and only the sympathetic touch of Christian women can cope with their need. It is clear that until the church pays more attention to the winning of the women, Moslem evangelization will never really succeed. To evangelize Moslems, women's work in all its forms must play an increasingly important part. —W. WILSON CASH in *The Moslem World in Revolution.*

The moving picture is found almost everywhere, even in remote towns, and Pola Negri and Gloria Swanson are teaching the Moslem youth, more effectively than any textbook, about the life in "Christian" countries. Many are saying that Western inventions are good but Western home life is on a lower plane than that found in the East. The unwholesome sex relations as depicted by the films fascinate many others and lower the ideal of the boy or girl as to what social and home life should be.

The opportunity of the missionary is to study all the channels by which the thought of the people is being affected, the textbooks in the schools, the newspaper, the magazine, the movie, and to seek to release influences among these agencies that will gradually give to the masses of people a new understanding of the fact that Jesus, the Great Prophet recognized by themselves, is one whom *the whole world desperately needs today.—Missionary Review of the World.*

The greatest hindrance to the winning of Moslem peoples is the lives of representatives of Christian nations who are in their countries for commerce. Lady Buckmaster wrote recently of a trip to the East:

"As we approached Port Said I strained my eyes for a first glimpse of the land of the Pharaohs. This is what I saw, 'Dear's Whiskey,' 'Black and White Whiskey,' 'Dawson's Whiskey,' and I felt ashamed.

"Intoxicating drinks are prohibited by the Koran, but the influence of the West has been too strong for the East. Of course it is not fair to judge followers of Christ by the behavior of merchants whose god is mammon, or of tourists who worship pleasure, but, sad to say, the Moslem does so."—*Missionary Review of the World.*

"All the religions tell us truth, but Christianity is the only religion that shows us how to follow it."—JOHN R. MOTT.

Hidden Answers

1. What is Woman's Day?
2. What three opportunities does it present?
3. How many missionaries sent out by our British churches?
4. How can we promote fraternal relations with British churches?
5. The cornerstone of what building was recently laid?
6. What plans are under way in our Tibetan Mission?
7. What does the map of Mexico show?
8. What prominent worker in a benevolent home has recently resigned?
9. Describe life in the Russian communes.
10. How many One Day conventions were held in October? To be held in December?
11. "Call Joshua." Explain.
12. What pioneer missionary has recently died?
13. What is Dr. Osgood's new book?

Echoes From Everywhere

Without Mother Love

After Tibetan church one day someone came and told me that Drima had left her four months' old baby in our strawberry patch and had run away. I found it in a little bundle of filthy, dirty clothes. We took it to the orphanage, gave it a bath and some cow's milk and it seems to be getting along all right. It has had a hard time all its short life and so is unlike most Tibetan babies, as it is not spoiled and lies and sleeps in its bed like our foreign babies. Tibetan babies are strapped on someone's back from early morning to late at night and will not lie down to sleep. We do not know where Drima went. She is lazy and will steal and nobody here will hire her.

Two of the girls of my Sunday school class were married this month. One to a Christian and the other to a Chinese who is not interested in Christianity and will not allow her to come to the class and, according to the custom of his province, he is keeping her in for two months. This is hard on her as she has been working for Mrs. Morse and used to going whenever she pleased.

MRS. MINNIE F. OGDEN.

Batang, West China.

A Busy Month

Dr. Pickett sends the following report of the work of one month in Sallie Long Read Memorial Hospital, Laoag, Philippine Islands:

Total treatments	2,691
Minor surgical operations	36
Major surgical operations	6
Cures of tropical yaws	10
Laboratory examinations	37
Obstetrical cases	2
Visits in Laoag	19
Visits to other villages	8
Nurse's calls	5
Inpatients admitted	47
Institutional days	275
Receipts for the month	$842.23

A Helpful Agency For Preaching the Gospel

Just before I returned to China money for a new Victrola was given me and I bought a portable one which I have been taking out to Purple Mountain every Sunday for several months. Most of the women and children had never seen nor heard such a machine before and they greatly enjoy it. The children get as close to the table as they can. There is one little fellow about six years old who is fascinated with it. Time and again he is told to stand farther away but in spite of himself is drawn nearer and nearer until he can touch the box again. "Don't talk, don't talk!" is heard again and again while the records are on but when I begin to speak to them they do not care how much they talk among themselves.

So far I have not been able to get any of the hymns which have been translated into Chinese but when I am in Shanghai I hope to get some and they will help to give the Christmas message in a way that I cannot give it.

LILLIAN F. ABBOTT.

Nanking, China.

Not a Flare-up Scheme

The First Christian Church of Grand Island, Nebraska, has concluded a four-days Stewardship campaign. The three week-night services prepared the church for the Sunday sessions. One hundred and thirty people signed the tithe convenant. This group represented eighty-seven families.

Ford Ellis, pastor, says, "This campaign is not expected to solve all our financial problems. No 'flare-up' scheme will! It is the beginning of a systematic education of proportionate giving that will in the end bring the disciple to view his earning power in the proper relation to the kingdom."

Malaria in Batang

Four drug sales are recorded this month, together with seven prescriptions. Most of the work has been in connection with the epidemic of malaria among the foreigners. Over 900 capsules of quinine have been filled for the foreigners alone.

As the drug room has been thoroughly cleaned and I am now more familiar with everything which we have on hand, the work is a little easier.

Altogether ninety hours were spent at the hospital during the month. Thirteen years ago I was spending ninety-six hours a week in the drug store. I do not think I could stand that sort of a schedule out here now. Being sick with malaria most of the time does not increase one's vigor and vitality. We are all hoping we can rid ourselves of it before long.

Only ten hours were spent in actual language study, although increased work and use of both languages emphasizes the great need of a thorough knowledge for efficient work.

R. A. PETERSON.

Batang, West China.

Where the Ford Is a Big Help

The last foreign mail brings word from Iowa friends that the Ford Fund has been completed, so it will not be long until we have a car of our own to use in the work. In the meantime with the aid of Mr. Gordon's car four of us have visited thirty-two villages in the last month. Some of these villages were as far as nineteen miles from Rath. We sold over fifty Gospel portions and distributed malaria medicine and gave relief to many suffering from different kinds of skin diseases. During the month we have had inquirers come in from four different villages. One bought a New Testament to use in trying to convert his wife so that they could come together for baptism. The people of the villages seem more ready to listen than ever before and we have tried to make the most of our opportunities to teach them. This is the rainy season and in three days ten inches of rain fell. When the fields are too wet to work the farmers have leisure to listen to the "Old, Old Story."

I have been wonderfully helped, as has Yakub Massey, by the reading of *Christ of the Indian Road* by Stanley Jones.

JOHN BIERMA.

Rath, India.

Creating A Spirit of Evangelism

During the month of August three baptismal services were conducted in the Cramer Chapel. At these three services eleven people were baptized. Two were from the Cramer congregation and nine from the group in Colegiales. The congregation is still using a rented building in Colegiales and so does not have a baptistry. It was a joy to see these men and women come and accept their Lord in the act of baptism. All were very happy and as they have been well instructed in the principles of Christianity they will become strong members in our churches. Good crowds attended each of the services, one night filling our chapel to overflowing, when the pastor, Silvio Azzati, preached a splendid sermon, taking his text from the passage of Philip and the eunuch.

There is a good spirit of evangelism among our people and we are happy to see some of our national Christians filled with the zeal of winning others, and then it is an inspiration to see the joy that comes to them as they bring others to a personal knowledge of their Savior.

J. D. MONTGOMERY.

Buenos Aires, Argentina.

These All Died in the Faith

Mrs. Lawrence Heide, September 18, 1926, Wheeling, West Virginia. Member First Christian Church.

Mrs. C. F. Reeves, February 6, 1926, Seattle, Washington. Member University Church.

Mrs. C. F. Turner, August 28, 1926, Petaluma, California. Faithful worker in church and missionary society. Age 64.

Mrs. Robert Arbaugh, September 9, 1926, Montgomery, West Virginia. Secretary woman's missionary society and teacher in Sunday school. Age 44.

Mrs. Pearl English, May 3, 1926, Perry, Missouri. Active church worker.

Mrs. Hortense Rowley, September 16, 1926, Perry, Iowa. Life member of missionary society.

Looking Ahead

School has started off well. We have four grades this year besides the kindergarten. For their nature work study each class has a garden. Aside from what they learn they very much enjoy this. The gardens are especially useful for the children who live in the institution the year around.

We took in a very bright little boy last summer. Although most of the children in the first grade have had a year or two of kindergarten none of them are ahead of this boy after only a month of school. He will no doubt be one of our best helpers twenty years from now if all goes well. His mother was a patient in the Bilaspur hospital.

ZONETTA VANCE.

Kulpahar, India.

Tithing to Help Solve the Problem

The work is going along happily and well in the San Luis Potosi Church. On the first Sunday of this month there were three and on the second Sunday four confessions. One of these was the mother of two of the Sunday school boys and I shall have the great pleasure of giving them instruction to prepare them for church membership. Another was one of the boys who was in our Colegio last year. He comes each morning to the gymnasium and I am hoping to have the opportunity to teach him also.

The church is working toward self-support and I think that we shall soon assume half of the responsibility. With a goodly number of tithers we find we can do much more than before.

ETTA NUNN.

San Luis Potosi, Mexico.

Doing Her Level Best

Miss Grace Young, reports from Batang for the month, 149 new patients at the dispensary; total number of treatments 694, and thirteen new patients in the hospital. Forty-five blood examinations were made, nearly all of which showed malaria but only two relapsing fever. She says, "I want you to know that I am enjoying my work and am trying to make it better every day. I also want you to know that I am making mistakes, but I am trying not to make the same mistake the second time. I am doing my *level best.*"

Two Types Of Faith

We have had a very interesting month of work in the zenanas. Three different women said to us that they had faith in Jesus. Two of these were only repeating what they had already told us before. One was a Mohammedan woman upon whom it seemed to me a year ago that our teaching was making no impression at all. The other two were high caste Hindus. None of them are able to break away from their caste or families. One of these is a girl who for some time has believed and wanted to be a Christian. Several times recently she has said to me that she wanted to come out openly and be a Christian and that she was praying for her parents that they might come. Last week she sent me a note asking the price of a small Victrola. If she could afford it she wanted to buy one and then get a couple of records about "Yisu Massih" (Jesus), in the hope that by playing these she might draw her parents to Christianity. It took faith for her to think of this for she has known what giving up caste means in this land and how far her people are from doing it.

One day in a village we found a woman sprinkling sugar over an ant hill. She could not tell why she was doing it except that a pandit, or religious teacher, had told her that she would receive some merit by feeding the ants. She did not know what the merit was to be.

ETHEL SHREVE.

Kulpahar, India.

Christianity and International Relations

It seems to me that the opportunity for service in the University of Nanking is very great. The students are thinking and studying about Christianity to see whether it will be helpful to their country. But they have not only the problems which face the non-Christian students in our own country but the fact that the so-called Christian nations treat the weaker nations in such an unchristian fashion. If Christian principles could only prevail in international relations our difficulties out here would be greatly decreased. But I am hopeful that next year I shall be able to do more than I have done so far, since I will not be a new teacher any longer.

LILLIAN F. ABBOTT.

Nanking, China.

Hopeful Signs

From a village seventeen miles away we have three families as inquirers, and last Sunday a young man came inquiring what he must do to become a follower of Christ.

J. H. BIERMA.

Rath, India.

Studying and Teaching

Language study in both Tibetan and Chinese has been progressing somewhat. On account of the closing of school there has been more time for Tibetan study in the afternoon. I have been reading all of Genesis and Exodus in Tibetan for the first time and learning Bible stories. Mornings are taken up with Chinese study and teaching the beginning of the "three R's" to our Charles and Duncan McLeod, who are the same age and study together.

GEORGIA F. PETERSON.

Batang, West China.

Consistency

The Disciples of Christ have a publishing plant that exists only for the purpose of advancing the cause of Christ through service to the brotherhood. Its publications are unwavering in their support of the ideals of our people and of the cooperative interests of the brotherhood. It exists only that it may serve.

The ability to serve, however, depends on willingness to be served, and on consequent patronage. The only revenue of a publishing house comes from the small profit on its publications. It must, therefore, depend upon the friendship and patronage of its clientele for the business which will provide this revenue. In this respect it is like any business enterprise.

But in no other respect is it like an ordinary business concern. It has no liability for dividends to individuals. The profits on its transactions belong to the brotherhood. These amounts go either into plant improvement for better service, or are distributed as dividends to go along with your own missionary and benevolent offerings.

Is it consistent to look on such an institution as simply a business enterprise, on a par with any commercial business, and not justified in expecting any particular consideration? Should it not, as one of the arms of service, be accorded preferential treatment in placing all your Church and Sunday school business?

Christian Board of Publication

BEAUMONT & PINE STS.

ST. LOUIS, MISSOURI

The Christian Board of Publication was established through Mr. R. A. Long's gift of $382,000, following the action of three successive national conventions. Its affairs are administered by a board of thirteen trustees. It has more than doubled its facilities and in addition has distributed $77,800 in dividends for missionary, benevolent and educational work.

Speaking of Books

A good book is the precious life-blood of a master spirit.—Milton.

Our Parish in India

THIS story by Isabel Brown Rose of the American Marathi Mission, Sholapur, is of a couple whom the author designates as William Wilberforce and his wife Betty, who for two years lived in a town of Western India. She has, to quote her own statement, gathered together Betty's descriptions and allowed her to tell her own story, in her own words, of their ups and downs, of their serious and comical adventures, as showing a section of missionary life of sufficient interest to justify the narration.

The result is a whimsical tale, full of humor, as interesting as any novel and three times as instructive.

We meet them first as they turn into a large compound, with green trees and shrubs, brilliant flowers and bushes, and a tinkling fountain playing in front. O, no! all missionary quarters are not like this; but the Light Railway Company had moved its headquarters to the junction, so the whole compound of two acres, a good bungalow, a dozen one-room houses, a large well, (not forgetting the fountain) became the property of the mission, for a mere song.

As their town was on the road to nowhere, they had only occasional visitors, such as a stray sewing machine agent, a man fleeing for his life, a clandestine marriage, or now and then some Nicodemus who came by night for instruction.

Aside from their work in the village, their real objective was the district. To leave the town with its dirt and depression, and start out on a month's tour, was like setting off on a holiday. The days were always strenuous but full of interest. They would visit villages, encouraging the poor and needy; search for bright children to send to the mission schools for a chance in life. They would try to interest the people to have a school in their village, and teach them something better than idol worship. They try to save the weak from oppression, and raise the outcast from his terrible servitude. In short, they try to introduce ideas of the Fatherhood of God and the brotherhood of man. As Betty expresses it, they are trying to give them "new lamps for old." After a hard day in the villages, they would relax out of doors, enjoying the cooling breeze, and watching the starry heavens. From nearby villages would come the sound of the big drums at some holy festival. At such times came discouraging thoughts of how little one could ever know of the inner life of an Indian village. "Here we were, strangers within the gates, with a different background, a different culture, different ideals and ambitions, a different outlook on life, death and the hereafter. How negligible was our impact on the solid wall of immemorial custom and prejudice! And at times like those it was a comfort to remember that the destiny of India lay in mightier hands than ours."

It is such faith and patience, combined with hard work, which wins for the Kingdom of God.

C. A. BURNHAM.

Chinese Culture and Christianity

WHEN are you successful in working with a people?—when you live among them in all humility and come to understand and really know them.

James Livingstone Stewart, professor of Philosophy and Comparative Religions, West China Union University, has, in his *Chinese Culture and Christianity*, presented a comprehensive study of the thought-life of China as revealed in her present-day systems.

His twenty-five years' residence in China has given him the opportunity of coming into sympathetic understanding of those primitive and profounder religious convictions which form the basis of her social and national life. If you would understand China's attitude toward foreign people and foreign trade, and why there has always been such a rooted objection to the development of mines and national resources, it will be clear to you when you know that they look upon all things as living and animate; not only animals and vegetables, but stones and stars, coal and minerals. These are not only alive, but conscious and transformable. To the Chinese, the present and the hereafter occupy the same plane and place. The dead are invisible but around and about us; they dwell in groves, wells, graveyards, old houses and dark rooms, and come forth at night, to assume control of the land of the living. The dead not only live, but are dependent upon their children on earth for all things.

In the West a family means a man and his wife and their children. In China, a family means several men, each with one or more wives and their children, also their fathers and mothers and grandparents. The ideal family is that of five generations under one roof. Above all these reign the dead generations represented by the tablets in the guest room. It can be readily seen that the family is at the mercy of extortionate priests and sharpers who profit by these connections. Not the least of these exactions are processions to the gods, and the annual feasts to the hungry ghosts. Dead forefathers are a burden to the finances as well as the affections of the living.

The effect of this family loyalty is seen in society. Each is for his own family and is indifferent to his neighbors. Even in times of peace there are deadly feuds. But in times of unrest and revolution, the rival clan is persecuted or destroyed. It is only in recent years that there has been anything like patriotism. The nearest approach to it was a feeling for the property and tombs of ancestors. Much time and study have been given to tracing the various native and foreign factors that have gone into the construction of Chinese culture. The native ones that influence most are Animism and Ancestor Worship, Psychology, Physics, Philosophy, Taoism and Confucianism.

About 1920 there was formed the "Young China Association" in Peking and other places, forerunners of many youth associations all through the land. They are intensely patriotic, critical, eager for reform. Their be-

Books Reviewed in This Issue

OUR PARISH IN INDIA, by Isabel Brown Rose, Fleming H. Revell Company, New York, $1.50.

CHINESE CULTURE AND CHRISTIANITY, by James Livingstone Stewart, Fleming H. Revell Company, New York, $2.50.

GRAINS OF RICE FROM A CHINESE BOWL, by Ida Belle Lewis. Fleming H. Revell Company, New York, $1.25.

AN INTEGRATED PROGRAM OF RELIGIOUS EDUCATION, by W. A. Harper. Macmillan Company, New York. $1.75.

THE SOUL OF RELIGION, by John J. Castleberry. Fleming H. Revell Company, New York. $1.50.

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Missouri.

ginnings would seem to be more destructive than constructive, but on the whole progressive. The older cultures gave little cause for patriotism or nationalism. It is the new "student class" which has awakened the nation to self-consciousness.

The great dominating ideas that are challenging China today are militarism, communism, materialism and Christianity. Which shall prevail? The author closes his comprehensive study and review of present day conditions, with what he calls a New International:—"Christian Workers of the World, arise. Shake off your denominationalism, your nationalism, your narrowness. You have nothing to lose but your worldliness, your wranglings, your weakness. A time of times in the making or marring of this world's history and destiny, confronts us. A great nation is coming actively into the affairs of men. We are now suddenly a vast neighborhood, are we to be true neighbors? What spirit is to rule our relations, that of friends or foes? Is China, this great fourth of our race, to be maddened by militarism, plunging the peoples again some day into another awful shambles? Is she to be captured by communism and join the campaign for class hatred, class warfare, direct action, international ill-will? Is she to be dominated in thought and life by materialism with its atheism, its fatalism, its endless series of nothings going nowhere? Or is she, constrained by the spirit of Christ, to be part of one vast family under a common Father and go forth to study, to serve, to sacrifice, each esteeming the other better than himself?"

A significant fact—Christ is not rejected; it is the Christianity of Christians. Do you care to read the literature that moves you to try to make better and finer the quality of your Christianity?

C. A. BURNHAM.

Grains of Rice From a Chinese Bowl

AFTER you have studied *Chinese Culture and Christianity*, and obtained a background—then you will be ready for *Grains of Rice from a Chinese Bowl*, by Ida Belle Lewis, president of Hawa-Nan Union College, Foochow, China. The book is composed of a number of most charming, intimate stories of Chinese life, among all classes and conditions. The incidents related have really happened, and are still happening in the lives of the people among whom the author lived.

The two books should be placed in the reading courses for mission study classes, missionary societies and young people's organizations, for a better acquaintance with the Chinese; so that the young, especially, may see them as human, with hearts and feelings like our own; and not have the attitude of ministering to some strange, wooden people on high public grounds.

Perhaps you will not be able to enjoy your beautiful Chinese rugs and silk cloth without a haunting, unhappy feeling when you remember the weary little child workers. Perhaps a disquieting thought of the little old gentlewomen who scrimp and pinch their tiny means, in order to help provide Christian education for more girls may make you hesitate before foolish expenditures.

You take a great risk in reading the book; but try it, anyhow.

C. A. BURNHAM.

Sectarian Shackles

The Macmillan Company recently sent us an advance review copy of a book bearing the above title. It proved to be a charming, vivid and accurately true story of a typical daughter of the Restoration movement, under conditions that undoubtedly parallel very closely the circumstances through which most of the readers of WORLD CALL have come. The editors of the magazine found such delight in reading the volume that they were not satisfied merely to advise their subscribers to buy the book; they resolved to give it to every one of them!

This daring dream became a determination when they identified the author as, not only a teacher in our own woman's missionary societies, which WORLD CALL always attends, of the mission study books, which WORLD CALL has always recommended, but actually the president, until a few months ago, of the state society of Iowa. Of course all of her two hundred thousand sisters must have a chance to read her story; and so must their husbands and their brothers and their sons. Its humor, its modesty, its sincerity, its photographic reality, are all too fine for any of them to miss.

Somewhat abridged and fully illustrated by special arrangement with the publishers and the author, this soul autobiography of Mrs. Libbie Miller Travers will begin in January WORLD CALL and run through six numbers. We suggest only that you get the first issue. You will not stop before June!

The Soul of Religion

IT IS a bold preacher who dares to publish a volume of sermons, and it is a brave man who undertakes to read them. One Sunday morning an enthusiastic hearer exclaimed to Allan B. Philputt at the close of the service, "You ought to put that sermon into the volume that you publish!" Instantly and decisively the great preacher, who was a greater man, declared, "There is never going to be a published volume of my sermons!"

Fortunately all ministers are not frightened out of publishing their best sermons by seeing countless unread and unreadable volumes in libraries and second-hand bookstores. This volume by the minister of the Walnut Hills Christian Church of Cincinnati, stands the two tests. It is readable and it is helpful. Its genuine availability is partly explained by Edgar DeWitt Jones when he says in his introduction to the book:

"No other minister of my acquaintance has so companied with the Great-hearts of the modern pulpit as has the author of this book of sermons. * * * * Many of these preacher celebrities he met personally, and he held leisurely converse with them on the subject nearest his heart and theirs—the preaching of 'the unsearchable riches of Christ.'"

The fuller reason for *The Soul of Religion* being a book that we can commend to the readers of WORLD CALL lies in the fact that its author has companied much with the Christ. And being a strong and healthy man Christ has made of him a wonderful agent of his grace and preacher of his Word.

All fifteen of the sermons bring vital messages and deserve a place under the general title, which is also the topic of the first sermon, "The Soul of Religion." There is a baccalaureate sermon on "The Power of Thought," and a Thanksgiving discourse on "A Nation at the Altar." "The Ministry of Mysticism" some may find a little too theological, while others may think "Woman Recrowned" a bit too oratorical. "Knowing God" is a clear, unmistakable chart drawn by one who knows the way indicated, having walked by the light of intuition, of nature, of the Scriptures and of the Christ into a rich and satisfying experience. Of this final checking up he says:

"John Hay, private secretary to Abraham Lincoln, has written a most authentic biography of the great emancipator. He knew much about Mr. Lincoln—his antecedents, early struggles and rise to fame; but little Tad knew his father—knew the meaning of that great warm heart and those deep, sad eyes and that noble, unselfish life that poured itself out upon the altar of his country. What the secretary could not learn by investigation the child knew by experience and intimate comradeship in the bosom of the home.

"Likewise in our relation to God: We know him when, like Enoch, we walk with him in the sweet intimacies of daily companionship. Thus experience is a more valid argument for the reality of religion than all the learned disquisitions of theologians, for the 'saint sees farther upon his knees than the philosopher upon his tiptoes.'"

The wholesome confidence of the book appears in such a passage as this from the sermon on "Morning Light is Breaking":

"Moreover, religion is conceived in its spiritual aspect as never before in history and is being interpreted in terms of sanity and life. God is no longer a king to command or a judge to inflict penalty, but he is a Father to love and guide and help; Christ is no longer a device for tricking the devil

(Continued on page 62)

Missionary Illustrations for Uniform Sunday School Lessons

Compiled by Louise Kelly

Dec. 5: Ruth and Naomi
Till My God is their God

Mary Swail Taft, writing of life in India, has this to say about "the greatest sight in all India." "It was not Mount Everest, or the Taj Mahal. It was a lone American woman physician, daughter of a university professor, living alone in one of India's sacred cities. In Brindaban, thronging with garlanded sacred cows, chattering sacred monkeys, vile priests, temple women to the number of eight thousand—a haunting nightmare of a city—she was carrying on her work. We had taken tiffin with her. Never can I forget that good-bye as she stood on the veranda of her bungalow. It seemed so impossible to leave her there, lily-faced, lily-souled, in that cesspool of iniquity, with not a single one of her own race. She answered the unspoken thought: 'But these people are my people.' Her life was a vow. With another she had said, 'These people shall be my people till my God is their God.' So the people call her a Sadhu—a holy one—and when she lay sick unto death they hovered about the door, saying, 'I will not speak, only let me see her.' "

Through such lives the Christ is being revealed in India. Recently in another city, 100 high caste Hindus rose in a meeting, two or three at a time, and said, "I have done with idols; from today I am Christ's man."

Dec. 12: The Boy Samuel
Someone is Trying to Tell me Something

Some years ago there was a young girl in New England named Laura Bridgman. She had been blind and deaf and dumb from her second year. Even her sense of touch had not been cultivated. When she was eight years old, Dr. S. G. Howe, one of America's great philanthropists, became interested in her pitiful condition and sought to help her.

He began by putting her hand to his lips and reading to her for a quarter of an hour. This he did at the same time every day. Then about the tenth day he omitted the reading, and watched to see if she noticed the omission. Week after week passed but she gave no sign. Finally, one day when the usual hour for reading had come and he did not begin, she gave unmistakable signs of annoyance. That marked the first great step. Soon, he tells us, her advance was rapid. In time, Laura Bridgman, through Dr. Howe's efforts, became an educated and intelligent woman, alive to all the throbbing life of the great world.—*The Youth's Companion.*

Above the roar and glare of the noisy earth-life swirling about us, with infinitely greater patience and tenderness, Some One is trying to tell us something. Happy is he who shall answer, "Speak, Lord, for thy servant heareth."

Dec. 19: Samuel The Just Judge

The following incident, related by that famous missionary to the New Hebrides, John G. Paton, furnishes a striking example for today's lesson.

The natives had fired the church adjoining his house and were bent on killing him. "At this dreaded moment," in the words of the missionary, "a rushing and roaring sound came from the south like the noise of a mighty engine or of muttering thunder. Every head was instinctively turned in that direction, and they knew from previous hard experience that it was one of their awful tornadoes of wind and rain. The mighty roaring of the wind, the black cloud pouring down unceasing torrents, and the whole surroundings awed those savages into silence. Some began to withdraw from the scene, all lowered their weapons of war, and several, terror-struck, exclaimed, 'That is Jehovah's rain! Truly their Jehovah God is fighting for them. Let us away!'

"My readers may interpret this incident as they like," wrote Dr. Paton, "but I trace it directly to the interposition of my God."

Dec. 19: The Savior's Birth
The Christ-Child's Quest

"'Tis such a little thing I seek
On Christmas;
A kindness done because of Me,
A sacrifice for love of Me
And Christmas."

Two Contrasting Pictures

In a beautiful American home, a lady opened a large drawer in the nursery to show us the twenty lovely dolls belonging to her seven-year-old daughter.

In an industrial home for little homeless children in China, a big branch was made to serve as a Christmas tree. Its only decorations were a few Christmas cards and fancy post cards hung to its twigs, and four lively little black kittens tied to the base with gay red ribbons. There were a few dolls and some remnants of calico for gifts. One little five-year-old girl hugged tightly the dollie given to her, but the mother snatched it away, saying, "She must not have two gifts and we need the cloth more."

Can our surfeited American children understand the Spirit of Christmas?

W. C. T. U. Contests in Jamaica

By Myrle O. Ward

As a result of one of the Kingston local Christian Endeavor Union meetings each Christian Endeavor society was asked to undertake some special line of work for the years 1926 and 1927. The Duke Street Christian Endeavor, of which Mrs. S. H. Bartlett is president, decided that they would centralize their efforts on the rum question of their island. They as young people realize that the best and most permanent reform of any kind comes through educated public opinion, and so they have undertaken just that. On August 20 there was held in the Duke Street Church the first contest of the new enterprise, in which four young men and three young women took part. It was a close competition, for all of them did well, but of course some one must take the blue ribbon. The blue ribbon in this instance was a silver medal presented to Oswald Penso, who is now in Southern Christian Institute studying for the ministry. Many readers of WORLD CALL and friends who have been here will remember him as the son of G. N. Penso, the senior elder of the Duke Street Church. We were sorry to lose him for the future contests, but glad indeed that he has gone for further preparation for ministerial work. The music of the evening was violin solos, and the young men's chorus, all members of the Endeavor society.

The next contest was held September 20 in the King's Gate Church by three young women and two young men of that Endeavor society. Though there were not as many contestants, the program was interesting in itself. The music, too, was from one of the Endeavorers who did not enter the contest. The medal was won by Cyril Robertson, a brother of Edwin J. Robertson who last year returned from Southern Christian Institute and is now doing a splendid work at Oberlin and Mt. Prospect. The judges were from various churches and walks of life, so that we feel sure that they will in turn interest those about them in the work that has had such a good beginning. Of course, these first two contests are only the beginning, but we hope soon to make it an island-wide Christian Endeavor movement for the abolition of rum, brandy and gin, and there is no better time to begin than right now.

Honoring Our Pioneers

S. N. B. Dass, a Hindi teacher in our Normal School at Bilaspur, India, writes of the unveiling of enlarged pictures of Miss Ada Boyd and Miss Mary Kingsbury in Boyd Hall of the Burgess Memorial School in that place. Upon that occasion, the staff, pupils and friends of the school gathered to pay tribute to the life and work of these pioneers of our work in India.

Station UCMS Broadcasting

MRS. A. E. Elliott who with her husband is a missionary to South America, being stationed at Asuncion, Paraguay, where she teaches in Colegio Internacional, a mission school supported by the United Christian Missionary Society, is teaching Spanish classes for the Y. W. C. A. at Hastings, Nebraska, while on furlough this year. Mrs. Elliott is a graduate of Drake University and has spent six years in South America. She is spending the year with her sister, Mrs. H. D. Walters, at Hastings.

On November 1 President Burnham signed "Certificates of Recognition as Life Patrons" for gifts to the United Christian Missionary Society amounting to $87,500. Included in these gifts were six for $10,000 each, one for $5,000 and fifteen for $1,000 each.

Frank T. Carter, a home mission pastor, serving under the United Christian Missionary Society, at First Christian Church, Ogden, Utah, writes:

"I am fixing up a missionary room which will contain exhibits of missionary enterprises. We no longer keep this church building closed for six days and ventilate it on the other, but we are using it every day. So classrooms which we occupied one hour out of 168 will be put to practical use daily."

Charles C. Thompson has closed his work as state secretary of Mississippi to take up the task of organizing a new church in New Orleans, Louisiana, under the auspices of the St. Charles Avenue Christian Church, that city, and the United Society. Marvin O. Sansbury is pastor of the St. Charles Avenue Church and his congregation is very enthusiastic about the new enterprise and will give up some of its best members as a nucleus of the new congregation.

Arthur Long, United Society evangelist for New England, has just closed his first revival meeting with the church at Haverhill, Massachusetts, Kyle Brooks, pastor. There were twenty additions, fourteen by confession of faith and baptism. Of the number, nine were men and boys, six of them heads of families.

The contract for the boys' hall at the Indian Mission has been signed by President Burnham, and work has already begun. The amount of the bid on this building was $13,048.00, including the bond, which is within the amount allowed for this purpose by the American Christian Missionary Society. The progress of construction will be reported from time to time.

Friends of Mrs. Anna R. Atwater may address her at 1935 Plainfield Avenue, Grand Rapids, Michigan. Mrs. Atwater is slowly regaining her health and delights in hearing from her many friends in all parts of the world, and keeping in touch with their work.

Two Weeks Become—Thirty Years

In 1896 B. L. Smith, secretary of the American Christian Missionary Society, asked Sarah Bird Dorman, an enthusiastic young church worker in Cincinnati, Ohio, to help in the office of the society for two weeks, at the end of which time he instructed her "to continue in the work until told to quit." Thirty years have passed and she has never been "told to quit," but went with the American Society into the United Christian Missionary Society where she is still on the job. Truly Miss Dorman has grown up with this great home mission work, serving under the administration of B. L. Smith, W. J. Wright, I. N. McCash, Grant K. Lewis and F. W. Burnham, and becoming treasurer of the American Society, which position she still holds in addition to her work with the United Society.

At one time while the American Society was publishing the Year Book Miss Dorman could give, from memory, the initials and addresses of practically all the preachers of the brotherhood.

The great growth of the work during Miss Dorman's connection with it is shown by the following comparisons:

In 1896 the receipts of the American Society amounted to $65,585.16; in 1920 when the American Society was merged with the United Christian Missionary Society, the sum was $442,865.07.

The expenditures for this work in 1896, exclusive of overhead, were less than $57,000.00, while last year, thirty years later, the United Society put $576,840.88 into this service, ten times as much as was done thirty years ago.

How wonderfully the work of the brotherhood grows!

An interesting wedding in missionary circles took place in Decatur, Illinois, on October 1, when David L. Watts, our missionary in Monieka, Africa, took as his bride and coworker in that far land Miss Hazel O. Bivens. The wedding date was also the birthday of the bride. A cousin of Mr. Watts officiated. Mr. and Mrs. Watts proceeded to their chosen land of service on October 23.

The sympathy of all friends goes out to three of our missionaries in the loss of loved ones. David Rioch, of India, lost his sister, Miss Elizabeth V. Rioch. Her death was due to an accident and came as a distinct shock. Word has been received of the death of Mrs. J. W. Utter of Los Angeles, the mother of Mrs. Earnest Pearson and Mrs. Willard Learned of Africa.

It is with regret that the resignation of Willard M. Wickizer as northwest superintendent of religious education is received. Mr. Wickizer has accepted a call to become director of religious education for the University Place Church at Des Moines. He goes to his new duties December 1.

The well known smile of Mrs. Affra B. Anderson has truly become one that won't wear off since the arrival of her two "Chinese" grandbabies and their father and mother, Mr. and Mrs. J. H. McCallum. Mrs. McCallum was formerly Miss Eva Anderson. The McCallum family while home on furlough will make its headquarters at the Anderson's, just around the corner from the United Society office. Their frequent visits and lively chatter cheer all.

Kansas is preparing for its fourth annual Circle Meet which will be held in Wellington on Thanksgiving week-end, November 26, 27, 28. The faculty this year will consist of Miss Anna M. Clarke, national superintendent of circles and triangles, Miss Joy Taylor, the new secretary of missionary education, Dr. Jennie Fleming of Mungeli, India, and the Kansas workers.

John H. Wells, special evangelist of the United Society in Canada writes:

"Recently I went into Vulcan, Alberta, where we had neither church nor people. We rented a skating rink, billed the town, made house to house canvass and did street corner work. Then the people began to attend our meeting. Having never heard of our movement there was some skepticism. But sixty responded to the invitations at the rink, all but nine being confessions. Twenty-five made the decision for Christ at a street corner service one night. A new church was organized, and two other preaching places were opened up, one at Kiraly and one at Richmond Hill. The Vulcan church is already in many respects stronger than any other congregation we have in Alberta. One young person has gone to prepare for Christian work, two more will be going in a month or so, and the fourth will go later. We had some wonderful baptismal services in the river eight miles from town attended by hundreds who had never heard nor seen any thing like it before."

Board of Education and Work of Our Colleges

Cheering reports of increases. Professor Tolbert Reavis goes to Butler College. California Christian College completing Memorial Building. Enrollment at Randolph College three times as great as last year.

THE eleventh annual report of the Board of Education has just come from the press. It contains many encouraging features and records many victories.

For example, 3,517 of our churches gave to Christian education during the past missionary year. No such number ever before gave to this great cause. Furthermore, their total gifts to current support, endowments and betterments amounted to $978,741.66—slightly less than one million dollars. When this board began its work the annual sum for these same purposes was insignificant.

Again, the department of endowments of this board has, during its brief existence, assembled in cash, pledges and other assets the huge sum of $4,051,077.91. This great sum has been gathered not from a few large givers but from the rank and file of the church, 43,849 persons making such gifts. More than 400,000 attendants have been present to hear the more than 3,000 addresses which have been delivered regarding Christian education. These figures do not include the work of colleges directing their own crusades.

The productive endowment of our colleges during the year was increased by the sum of $1,588,171.07, while buildings and grounds have increased by the value of more than a million dollars. The total assets of the institutions cooperating with the board now amount to $30,932,343.82. When the board was organized in 1914, the total assets of all our institutions amounted to less than eight millions of dollars. The figures used throughout the report apply only to the twenty-seven institutions cooperating with the Board of Education.

President Hilley, of Atlantic Christian College, Wilson, North Carolina, reports a student increase of approximately twenty per cent over the attendance at the same period one year ago. He also says that the personnel of the student body is better than in previous years. Atlantic Christian College has turned out a remarkable number of strong men and women during the twenty-three years of its history.

January 14 is the date now set for the definite launching of the Atlantic Christian College Crusade for $350,000. This is in addition to the $100,000 already subscribed by the citizens of Wilson. The money will be used for endowment, for the accrued deficits and for one new building. When this sum is secured, it will enable Atlantic Christian College to become a member of the Southern Association of Colleges and will place it in the front rank of the small Christian colleges in North Carolina.

A gift of $5,000 by William L. Powell of Lebanon, Indiana, has been announced by John W. Atherton, the executive secretary of Butler University. This donation is to be applied to the College of Religion fund now being amassed for the new buildings at Fairview.

As a member of the Christian church for nearly seventy years, Mr. Powell has always been particularly interested in the Butler College of Religion. He has been intensely interested for many years in seeing a College of Religion building in the plans for the new Butler.

Professor Tolbert F. Reavis, Spanish instructor, and one of the new members of the faculty this year, comes to Butler after fourteen years of teaching, traveling and studying in the Argentine.

Professor Reavis was born in Tennessee. He went to school there and in Missouri, graduating from Culver-Stockton University. After earning a degree, he attended our College of Missions one year. In 1912 Professor Reavis went to the Argentine under the auspices of the Christian Woman's Board of Missions, later under the United Christian Missionary Society. He taught sociology, physics, zoology, botany and Spanish in a boys' college there. Professor Reavis spent five years in the National University of Buenos Aires on his Ph.D. He completed the work necessary, but returned to this country before writing his thesis. He attended Indiana University last year. Professor Reavis has a very wide knowledge of the Spanish language and the way it is correctly spoken.

Past and present students of Drake University appear to have established an unparalleled tradition in electing senior class presidents. Dilman Smith, who was elected by the class of '23, Everett George of the class of '25, Robert Patrick '26, and Wendell Bishop '27, have all been chosen to Phi Beta Kappa, honorary scholastic fraternity.

Students of Drake University will be given reserved seats to the performance at the Coliseum of the Manhattan Opera Company, Dean Holmes Cowper announced. The musical opera company's appearance in Des Moines, under the auspices of the Civic Music Association, will feature Titumuria, sensational Japanese opera singer.

Several Drake professors lectured for the Teachers' Institute in South Dakota and Iowa during September and October. Miss Irene Hirsch covered the entire state of South Dakota. Dr. Herbert Martin is on a lecture circuit. Mrs. Miller has been out three times this fall on a lecture tour and Dean Barr has spoken at Columbus, Nebraska, Sheldon and Atlantic, Iowa.

Captain Gail M. Fry, quarterback on the Drake football team, is making a great record both on the gridiron and in his college work. He has the distinction of having served in General Pershing's own regiment in France. Coaches and fellow athletes claim Fry is one of the hardest working men on the field while he is in the game. The diminutive quarterback also has a remarkable scholarship record and is a star sprinter and broad jumper on the track team.

Two of the professors of Bethany College recently received the Ph.D. degree. Professor Gay began working on his degree in 1919, as a resident student at the University of Chicago. While pursuing his studies there, he taught in the capacity of an assistant in the Greek department. His research work, interrupted for three years, has been completed during the last three summers.

Professor Woolery began his work in the same year as the Greek professor, but conditions were such that his residence work was completed in 1921. Most of his research was carried on under the direction of Doctor J. H. Latane. The theme of Mr. Woolery's thesis is "The Relation of Thomas Jefferson to American Foreign Policy, 1783-1793." It will be published by next February or March in the first volume of Johns Hopkins Studies.

The Bethany Museum was renovated last spring and has since been built up, largely by donations. It has progressed rapidly and now contains a large variety of collections.

Walter Camp Day has been generally observed by the colleges throughout the country. As is well known, Mr. Camp had more to do with the introduction

and development of football, as played in America, than any other man. He died some months ago and Yale University, his Alma Mater, is building a handsome memorial to him at the entrance to the Yale Bowl. The colleges of America were asked to observe a football day in his honor and memory and contribute to the memorial fund. Some 114 colleges have done so. Most of our own colleges have answered this appeal. The name of every institution contributing will be inscribed on the memorial.

A recent issue of the *California Christian Collegian* contained a full page "write-up" of Charles A. Young, written by C. C. Chapman. Mr. Young has been chosen as a field representative of California Christian College. His long experience in the work of Christian education and his wide acquaintance among Disciples of Christ, will no doubt make him a valuable representative of the college.

California Christian College is completing a new Memorial Building. The building will be the finest on the campus, according to the college authorities. It will contain ten classrooms, ten offices for professors, the music studio, the library, two laboratories and the auditorium. Each of the rooms is to be a memorial. This new building will greatly add to the facilities and efficiency of this rapidly growing college of ours in Los Angeles.

The girls at Christian College, Columbia, Missouri, are rejoicing over the announcement that the *College Widow*, the student year book, has for the second consecutive year been awarded first place in the National Year Book Contest held under the auspices of the Art Craft Guild of Chicago. Competition is open to all colleges for women in the United States.

The color scheme of last year's book was gray and lavender to suggest the seventy-fifth anniversary of the college. Little figures of Victorian girls in lace and flounces furnished corner page designs. The book was dedicated to Mrs. J. K. Rogers, who is 92 years old. She graduated in the class of 1854 and afterward became the wife of the second president of Christian College.

A copy of the three-page mimeographed "Expectations and Regulations" for students was mailed to parents of all students attending Cotner College. This statement of ideals of conduct and government, drawn up by President J. B. Weldon and approved by the faculty, was explained to the student body by President Weldon at the first chapel period this year.

Mr. and Mrs. C. Wayne Sorrell, both Cotner alumni of the year 1922, sailed from Seattle October 1 for China on the steamship President Jefferson, of the American Oriental line. Mr. Sorrell graduated from the College of Missions at Indianapolis with the Master of Arts degree in June, 1925. They will enter missionary service under appointment from the United Christian Missionary Society.

"Founders' day," the first Tuesday in October, was celebrated at Cotner College with unusual interest this year, because of the completion of the crusade in which over a million dollars for endowment was pledged. President D. W. Morehouse of Drake University gave the main address on "The Hypothesis of Education." Dr. H. H. Harmon, secretary of the department of endowments of the Board of Education of the Disciples of Christ, gave a full history and report of the campaign. A barbecue took place on the campus at noon.

Provision in the will of the late John E. Pounds, for nineteen years a trustee of Hiram College, made possible the first home for the president which the college has possessed. The home is the one formerly owned and occupied by Mr. and Mrs. Pounds. It is next door to the house in which President Bates and his family have been living for years.

Forced by ill health to retire from the classroom, at the close of the last year, Professor George H. Coulter rounded out fifty-three years of service for Hiram College. Hiram is his Alma Mater. He came to the institution as a student in 1867. There is no one person, living or dead, with whom Hiram has had so long and vital relationship as with Professor Coulter. He will continue to live in the village of Hiram.

The annual home coming at Eureka College was celebrated on November 5, 6, 7. There was a big parade in which townspeople as well as students participated. On Friday, the fifth, the new pavement running in front of the campus and along one side of it was dedicated. Dr. R. E. Hieronymus, former president of the institution, was the principal speaker at the dedication. On Saturday the chief event was the home coming football game between Eureka and Illinois colleges. On Sunday, there were special exercises in the church for the parents of students and visiting friends.

H. H. Peters recently visited Eureka College and gave a chapel address on "Truth Seekers." During his visit he held conferences with the young men studying for the ministry. An attempt is being made to find a more effective means of putting the preaching boys in touch with vacant pulpits.

October 22 the annual visitation day was held at Lynchburg College. The minister, one layman and one woman at least in each church in the Chesapeake Area had received an invitation to be present. More than 150 accepted and were present. In view of recent criticisms of the college, President Hundley had asked forty of the most prominent men and women of the area to make a personal investigation of the institution and submit their findings on visitation day. This was done. The writer was present and heard that report. It was one of the most wholesome, heartening and stimulating reports to which it has ever been his privilege to listen.

The forenoon of visitation day was occupied by a program in the college chapel, which was filled with visiting friends. The program consisted of constructive statements as to the plans, program and purposes of Lynchburg College, made by President Hundley, Gibson Hobbs, president of the board of trustees, Dean Crawford, Professor Bedford of the Bible department, and the various student groups. It was a profoundly inspiring program.

Luncheon was served in the dining hall and at the noon hour plans were discussed for the completion of the Lynchburg College Crusade. Dr. H. H. Harmon presided. E. L. Day, the director of the crusade, explained the plans for finishing the campaign. H. O. Pritchard gave the closing address.

November 28 is Victory Sunday throughout the Chesapeake Area. On that day the cause of Lynchburg College will be presented in every church of the area that cooperates. A canvass will be made of the membership of the churches. The aim is to raise $50,000 from the churches and $125,000 from large gifts, so as to round out successfully the crusade goal of $750,000.

Phillips University observed visitation and home coming day October 29. Ministers, church boards, and other members from all parts of the area were invited. Patrons and friends were given an opportunity to see the school in action and were urged to attend classes. At the eleven o'clock hour a program was put on in the chapel which was a celebration of the victory of the Phillips Crusade. The completion of the crusade, conducted by the department of endowments of the Board of Education, in which more than a million and a quarter of assets were added to Phillips, is by all odds the greatest victory which that institution has ever won. Phillips is now in position to go forward in a great way. It has practically everything in the way of students, constituency, faculty, president and trustees, which a college needs to become truly great.

President Roy K. Roadruck wired (too late to get in the last issue of WORLD CALL): "We have enrolled 105 students to date in the new year. Fifty-three of these are new students. At the end of the first week last year we had 83. This is an increase of more than 25 per cent."

President T. E. Roberts of Randolph College, Cisco, Texas, writes: "You will be interested to know that our enrollment has exceeded one hundred, and we have prospects for more. The enrollment for this year is almost three times as great as that of last year, and the outlook for Randolph College is better now than it has ever been."

August Institute for Women at Laoag

By VERA ADAMSON

Institute for women, Laoag, Philippine Islands

Top row, left to right: Mrs. P. D. Kennedy, Sylvia Siegfried, Dr. C. L. Pickett, Mrs. C. L. Pickett, Mrs. W. H. Fonger, Vera Adamson.

WHAT a happy time is an institute! It is a period of study, reunion, inspiration and recreation. Once a year in the month of August an opportunity is given to the young women of the three northern provinces to come to Laoag, the home of the Christian Training School, to receive help for their Christian life and work. There are girls whose attainments in the public school do not permit them to enroll in the course in the school for Bible women, there are others who have graduated in the school and have been at work through the year and desire to return to receive more instruction for their work.

The first Sunday in August was a busy one about the dormitory as the girls were arriving for the institute. They were to be placed and made acquainted with the residents, the other institute girls and with the building which was to be their new home for a month. Twenty-six young women attended during the month. One came from Abra, two from Ilocos Sur and the rest from Ilocos Norte. Eight had studied in the Training School before, and seven had graduated and were employed. Four of these had completed their course in the first class to graduate.

Special emphasis was put upon the course in kindergarten. A daily kindergarten was maintained in the basement of a nearby house and the girls in the institute conducted it under the supervision of Mrs. P. D. Kennedy. After this the girls were divided into two groups and were given special training in songs and handwork. Miss Adamson took the advance girls and Mrs. W. H, Fonger came up from Vigan for two weeks to help in this work and in the instruction in organ. Mrs. Leta Pickett instructed the girls in practical nursing. Dr. C. L. Pickett gave to them outlines for sermons and Miss Sylvia Siegfried gave a course in "How to Set the Church in Order." "Story-telling and Stories" was taught by Miss Adamson. Extra time was spent in learning new songs. Some of the young women who had no previous training in the kindergarten were eager to return to their stations to begin. One graduate told of her interest and said, "It seems that God is pleased with us when we are teaching the children for he seems so near."

The first week a social was held for all the institute girls, the Training School and the young men who are student preachers. A very happy time was had. The last week of the institute a banquet was held in honor of the institute girls and all in the dormitory who had birthdays in May, June, July and August. Places were set for eighty and a fine fellowship enjoyed.

The climax of the institute came the last Sunday when we all went to the river for baptisms. One who attended the institute was baptized, one of the girls in the dormitory, a nurse from the hospital and four young men from the student church. After the banquet two more from the institute were baptized. This made us all rejoice and look forward to the institute next year.

Livengood News

DURING our absence at Naini Tal a very bad cholera epidemic broke out in this part of India. In this immediate vicinity it made its worst attack in the village of Bhadaura where we have a schol for non-Christian children. The school had to be closed on account of smallpox in the spring and now cholera closed it again. Miss Josepha Franklin, Dr. Lutz and Miss Leta May Brown at once got busy. They innoculated all for whom they could get the serum and had public meetings and house to house visitation to show the people how to keep the disease from spreading. In Jyotipur, our Christian village, everyone set to work to clean up the village and a special day was appointed for a fly swatting contest. All of the wells were treated with Potassium Permanganate and at the well from which most of the people get their drinking water, two men were employed to draw the water so that people should not put their own buckets into the well. So far we have had only one case of cholera in Jyotipur, an old man who had bought some rice from a man in Bhadaura. Our village *Panchayat* (Council) has done such good work at this time that the government officials have praised them very highly. Today some more serum has come so a number of people are at the hospital to be innoculated. At the end of this week some of the people of the village are going to put on a play illustrating how the villagers and the *Panchayat* can work together in fighting against such menaces to public health.

September is the month in which the rains are supposed to taper off until by the first of October the dry winter season has really begun. As yet however we have seen very little indication of the tapering process. The rains started late this year so perhaps they will continue late. We get a downpour nearly every day and most of the things in the house smell musty. Those that have not been wiped off recently have grown considerable whiskers. This is especially true of leather articles. The road to Kotmi is so muddy that a car cannot make the trip. So Mr. and Mrs. Madsen have not been to town for more than a month. Occasionally they send notes to have things sent out by coolies.

A very interesting study during the rainy season is the different sorts of crawling things that come and have their day and then give place to others. For a while there were large winged ants everywhere. They had wings but did not fly and soon the wings dropped off and then they disappeared. This is one phase in the life of the white ant which is so destructive. At another time there were heaps of small red worms at various places on the ground. These have mostly disappeared. For a month or so there were various flying and crawling things that gathered about the lamps in the evening. These too have about finished their course. The great central attraction just now is an army of small black and yellow caterpillars which crawl on the ground, swarm over the verandas and get into the house whenever they

can. The hairs on them are unusually long and though very fine, have the knack of embedding themselves in the skin of anyone that happens to touch them. They leave a red welt which itches for some days. These littl creatures seem to be built somewhat on the porcupine principle. All other creeping things let them severely alone. Baby picked one up the other day. Since then she has no use for them at all. We try not to take any of these little friend to bed with us at night but our efforts are not always successful. We know that they will soon disappear and that is something of a comfort.

Khushal Khan, the young Mohammedan convert, is still full of zeal for every good work. As soon as we returned from vacation he insisted that the time was ripe for a series of religious meetings. Accordingly, he talked to the people of Gaurela and arranged for three meetings in the school house. There were to be three

Alice Elizabeth Miller with Cornelia, adopted daughter of Mr. and Mrs. Fay E. Livengood, Pendra Road, India

lectures on Christianity, Hinduism and Mohammedanism respectively, with opportunity for asking questions but no debating. Then cholera broke out in Gaurela and they asked if they might have the meetings in our church. I was the first speaker and was surprised at the large number of people who came, both Hindus and Moslems. A leading Hindu served as chairman. We had an audience of about a hundred all told and they listened to the message of Christianity very respectfully. After I got through there were a few remarks by Pundit Dutt of the Arya Samaj, but no questions. The next day we had the meeting in the Community House and the chief speaker was the Pundit. The hall was packed, about 350 people being present. The speaker spent nearly an hour explaining the religion of the Vedas. I then had an opportunity to speak, so I brought out again those things in the Christian religion which make it unique and in our opinion the true religion and superior to all others. After me the Mohammedan Maulvie who was to lecture next day made a short talk. Everyone went away in a friendly mood and as the hour was late the Moslems remained behind and said their prayers in the Community House before going home. On the third day the crowd was smaller, as only Moslems and Christians came, but we had a good meeting and after the Maulvie's lecture I had a chance to drive home some more Christian truth. By staying away on this last day the Hindus, and especially the Arya Samaj leaders, made a very poor impression on the minds of the Moslems and the Indian Christians.

India. FAY LIVENGOOD.

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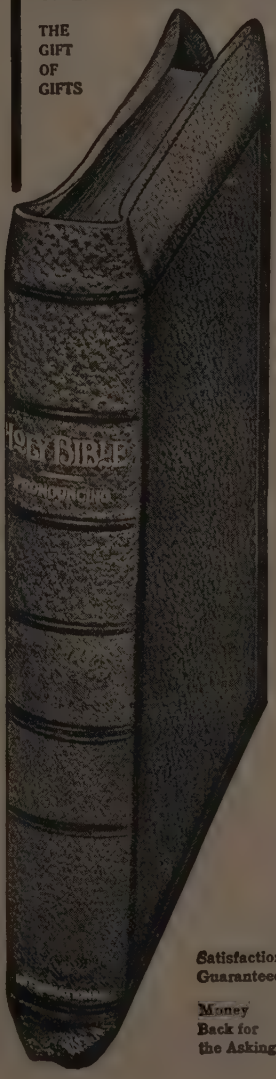

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SPECIMEN OF TYPE

and of Ar'pad? where *are* the gc
Sĕph-ar-vā'im, Hē'nà, and I
have they delivered Sā-mā'rĭ-á
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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421 in Six Homes at Beginning of Year	71 Widowed with Children Given Temporary Aid
491 Additional Received	327 Children Aided Temporarily and Returned Home
448 Boys, 264 Girls	108 Were Placed in Family Homes
273 Babies under Three	29 United with the Church
143 Directed to other Institutions	449 Average Number in Daily Residence

779 Asked for Assistance and were Turned Away Last Year. NO ROOM

183 Aged Cared for. 371 Ministered Unto in Our One Hospital

Your Christmas Love Gifts in the Bible School will Help Continue this Sacred Ministry

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The Circle Widens

By Mrs. C. N. Downey

IT happened over in eastern North Carolina where the branch line of a railroad almost runs out and stops—in a little town where for years the faithful women, not a few, have enjoyed the fellowship and opportunity afforded them for world-wide service through the woman's missionary society.

It was on the day of the regular monthly meeting of the society. Who could foresee that something unusual would happen that day?

Because it seems to be the best plan, and more sociable, these women meet in the homes of the members. On this day, a woman living fifteen miles in the country happened to come into the little town to visit her sister who belongs to this particular missionary society. Being a real live member she did not stay at home to entertain her sister, but invited her to go to the meeting. It was all so strange and interesting to the visitor and when the reports were made on the Reading Contest, in which all seemed so greatly interested, and the literature secretary announced the list of new books received, the woman from the country caught the spirit of enthusiasm and asked if she might take one of the books. A thoughtful member lent her a copy of WORLD CALL, too, and expressing her appreciation for the meeting, the woman went home.

What happened? Well, the next month found that woman driving thirty miles to attend the missionary meeting, to become a member, to get another book and to subscribe for WORLD CALL! We asked ourselves the question, "What would have happened had these women not been enthusiastically putting over the program of the missionary society?"

A Kindergarten of Boys

This month I have taught my daughter her regular school work and have also taught a kindergarten class consisting of the two Morse boys, two Peterson boys, one Hardy boy and two MacLeod boys. I have not limited the class to boys as a matter of preference but because we have no girls of kindergarten age here, none in fact except one baby girl and one high school girl and one seven-year-old.

ESTHER MARTIN MACLEOD.

Batang, West China.

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United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

A Very Great Sorrow

INDICATING great love for Willard, the eleven-months-old child of Mr. and Mrs. W. F. Learned, who died June 17 of this year, as well as deep sympathy for the parents and intense devotion to their God, comes this free translation of a letter from John C. Losanza of Bolenge:

Friends, we here at Bolenge have had a very great sorrow. The reason, on June 15, 1926, Intole (Billie), the child of one of the teachers, Lofembe (Mr. Learned), was very ill. The father and mother carried him to Coquilhatville unto the Doctor.

It was June seventeenth that he died during the night. They brought the white people who were at Bolenge a letter during the night itself. We did not know the word that night at all. But the white folks knew. And they left Bolenge on the launch Marion about four o'clock in the morning of June eighteenth for Coquilhatville.

When the sun rose, and we heard that the child of Lofembe had died there was very great sorrow in the hearts of all of the Christians.

It was at nine o'clock that they came with him from Coquilhatville and all of us and all of the white folks felt sorrow itself. At ten o'clock they made the box, and the white folks put cloth over the box, and the manner with which they made this box we had never seen before. For all of the Mamas themselves worked on this box. The cloth which they put over the box was organdy and they put beautiful lace on it, and they put on the box of that child flowers of many kinds which were beautiful.

And I saw another thing which exceeded in sorrow unto all of us in the behalf of Mama and Lofembe. They went to see where they had placed the child and they looked straight with their eyes and they did not cry with tears in their eyes at all. And do you think that Mama and Lofembe do not feel tenderness—love? They feel a very great sorrow which exceeds, but when they believed God they left unto him all those things.

But we black people, what shall we do? We see with our eyes, that the teachers come to teach us. They show us these words of Life, and we, if we do not receive them, what shall we do? The reason of this question is, you are a Christian of the Lord, and perhaps temptation comes and then you desire to remove the Word of God from your heart. How shall we become strong Christians if we do this? Perhaps we have words of heaviness in our hearts and sorrow of many kinds, let us leave to God, himself, these words and he himself shall cheer us from the sorrow which we feel, and the burden which we bear also.

And although they made a pretty box, with flowers, the child did not arise for that which they did. The cloth was costly and the manner which they made it was very, very good. And I thought in this manner; if care should keep a person that he should not die, this child would not have died, and if the mouths of men could keep a person that he should not die, this child would not have died, for the reason that all people, in behalf of this child had their hearts cut with sorrow in his death. And the mouths, and their righteousness which they did, did not suffice. God himself took him.

Look in the Book of God—Luke 12:13-20. These words they are of great awe unto us all, for the reason that we do not look after the words of goodness, and before long we lie down with the words which we shaped, but the good words they remain with other people. You see this child had the first-born love of his father and mother, and he has died, and he left them with the sorrow for the first-born.

My final word is this: let us be righteous for we do not know the day when our Lord will call us there unto himself in heaven.

A World Fellowship of Intercession

FRIDAY, March 4, 1927, is announced as the Day of Prayer for Missions. For years women of America have observed the first Friday in Lent as a day of prayer. In 1927, the observance will be world wide. In the response to the call issued by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, letters have been received from Great Britain, Europe, China, Japan, India, Korea and other lands, revealing the longing of the hearts of the women of the world for a world's day of prayer for missions.

It is hoped that in tens of thousands of cities and communities in America, women of all denominations and all races will meet for prayer on March 4th. A special program, *Pray Ye Therefore*, has been prepared. The price will be announced next month. Orders should be sent at an early date to headquarters.

A call to prayer is printed in a separate leaflet which contains also a Cycle of Prayer. Copies of the *Call to Prayer* should be ordered for distribution immediately and may be procured, free, from headquarters.

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Pronunciation of Foreign Words

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as ē in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Bolenge-Bō lĕn ge
Bosaka-Bō sä ka
Ekitelo-E kit′ e lō
Elenge-E lĕn je
Intole-In tō le
Islam-Ĭs läm
Linza-Lĭn zä
Lofalanga-Lō făl ăn ga
Lofembe-Lō fĕm be
Lonkundo-Lōn kūn dō
Losanza-Lō săn ză
Mongo-Nkundo-Mōn gō-N kūn dō
Mondombe-Mōn dōm be
Mpangu-M păn gu
Nyasaland-Nī äs′ a land
Tofoke-Tō fō ke
Yalokele-Yäl ō kī le

China

Hana-Nan-Hä nä-Năn
Nanking-Năn kĭng

India

Bina-Bī na
Brindaban-Brĭn dä ban
Marathi-Mū rä tī
Rath-Rät
Sholapur-Shō la pūr
Taj Mahal-Täj Mä häl
Yakub Massey-Yä kub Măs sey

Latin America

Aguascalientes-A wäs käl yĕn tes
Amada Jasso-A mä da Wäs sō
Colegio Ingles-Kŏ lē gī ō Ing lēs
Colegio Morelos-Kŏ lē gī ō Mō rē les
El Corte-El Kŏr te
El Merto-El Mĕr tō
Medina-Mŭ dī na
nopales-nō pä′ les
Pilar Silva-Pī lar Sĭl va
San Luis Potosi-Săn Lū īs Pō tō sī
Vasquez-Väs kĕth
Venado-Vĕn ä dō

Philippine Islands

Abra-Äb ra
Laoag-Lä wäg
Ilocos Norte-Ī lō cōs Nōr te
Ilocos Sur-Ī lō cōs Sūr
Vigan-Vī găn

Tibet

Batang-Bä täng
Drima-Drī ma
Yengin-Yĕn jĭn

The Soul of Religion

(Continued from page 53)

out of men's souls, but he is a divine Savior to lead and inspire; the church is no longer an insurance society guaranteeing against ultimate destruction, but it is a spiritual fellowship for healing and blessing mankind. Yes, religion is casting aside old creeds and dogmas—the graveclothes of a moribund and decadent past—and is putting on the beautiful garments of righteousness."

It is hard to quote with moderation from such a sermon as "Religion and the New Age." This excerpt must suffice:

"Just after the French Revolution, near the close of the eighteenth century, the Sultan of Turkey visited Paris. Seeing a broken and disfigured statue of the Christ in front of an erstwhile cathedral he sneeringly remarked, 'Sire, your day is past'—and so it seemed amid the sickening wreck and disaster wrought by internecine war. Years afterwards Thomas Carlyle was in Paris, and passing along this same boulevard he chanced to look upon the selfsame image of the Galilean teacher, now reproduced and perfect—looking down upon the multitudes with commanding impressiveness, as if again about to speak his mighty imperatives. Addressing it with uncovered head and in profound reverence, the great Scotsman exclaimed, 'Sire, your day is yet to come!' "

The Missionary Register

Missionaries Arriving on Furlough

Miss Mildred F. Walker, China, San Francisco, October 6, 1926.
Dr. and Mrs. W. M. Hardy, Tibet, San Francisco, October 6, 1926.

Missionaries Going to Field

Miss Helen L. Richey, Japan, Seattle, Washington, November 6, 1926.
Mr. and Mrs. David L. Watts, Africa, New York, October 23, 1926.
Stanley Weaver, Africa, New York, November 6, 1926.
Mr. and Mrs. C. W. Sorrell, China, Seattle, Washington, October 1, 1926.

Births

Caroline May to Mr. and Mrs. C. W. Vissering, India, September 28, 1926.
Ellen Mangon to Mr. and Mrs. C. H. Thomson, India, September 5, 1926.
George Lorraine to Mr. and Mrs. George Eccles, Africa, August 15, 1926.

Death

Mrs. J. W. Utter, mother of Mrs. W. F. Learned and Mrs. E. B. Pearson, of Africa, October 13, 1926.

Marriage

David L. Watts, Africa, to Miss Hazel O. Bivens, Decatur, Illinois, October 1, 1926.

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Receipts for Four Months Ending October 31, 1926

United Christian Missionary Society

	General Fund		Special Funds (Not to be used on budget)	
	1926-1927	Inc. Over Last year	1926-1927	Inc. Over Last Year
Churches	$ 63,408.06	$ 55.07*	$ 5,432.51	$19,556.47*
Sunday Schools	14,672.28	932.28*	308.50	747.89*
Christian Endeavor Societies	1,818.82	272.69	41.00	21.00
Woman's Missionary Societies	79,566.91	8,678.86	1,061.75	221.19
Circles	5,579.44	440.56		96.00*
Triangle	815.75	114.02		10.00*
Children's Organizations	1,393.01	.99		.11*
Individuals	10,005.77	555.72	12,002.54	4,529.35*
Bequests	2,207.10	1,352.04	2,375.00	2,085.00
Men & Millions Interest (U.C.M.S.)	9,193.09	2,390.19*	12,458.67	5,642.17
Interest (Old Societies)	10,512.92	.49		
Receipts from Old Societies	11,464.74	11,464.74	11,504.38	10,502.34*
Home Missions Institutions			30,077.89	6,971.18*
Benevolent Institution	11,595.54	571.02*	5,369.67	1,678.67
Annuities			28,500.00	2,000.00
WORLD CALL Subscriptions and Advertising			16,555.97	929.67*
King's Builders			1,351.70	8.90
Literature			15,492.80	21.26*
Miscellaneous	9,619.52	5,441.98*	45,766.41	37,231.82
	$231,852.95	$13,489.57	$188,298.79	$ 5,524.48

*Decrease

Board of Education

Churches	$ 14,358.22	$ 506.29	$ 4.50	$ 296.20*
Sunday Schools	132.57	91.15		65.00*
Individuals	545.75	393.75		200.00*
Colleges	4,036.50	843.81		
Endowment Crusades	7,091.32	7,091.32		
Miscellaneous	338.22	947.48*		
	$ 26,502.58	$ 7,978.84	$ 4.50	$ 561.20*

Association for the Promotion of Christian Unity

Churches	$608.24	$ 115.85*
Individuals	12.00	993.00*
Literature	4.71	53.29*
	$624.95	$1,162.14*

*Decrease

October Financial Activities

Of the Church Erection Department

LOANS PROMISED:

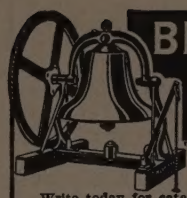
Whittier, California (First)	$45,000.00
West Palm Beach, Florida (First)	8,000.00
Pittsburg, Texas (Franklin Street)	500.00

LOANS MADE:

Rupert, Idaho	$ 3,000.00
Harlingen, Texas	5,000.00
Kenbridge, Virginia	10,000.00
Oxford, Ohio (Colored)	750.00
Anaheim, California	35,000.00
Kensington, Kansas	5,000.00

LOANS RETURNED IN FULL:

Hereford, Texas	$ 5,000.00
Lamont, Oklahoma	7,000.00
Hayne, Kansas	2,500.00
Azusa, California,	2,000.00
Hammond, Louisiana	7,000.00



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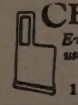

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For the patience of the Christian is not the patience of a brute beast that cannot complain, or the patience of the stoic who refuses to feel. It is the patience of a child who believes in his father's love, the patience of a soldier who does not expect to conquer the enemy without stern fighting. This is the patience of the Scriptures; may God, of his great mercy, work it in each one of us!—*C. H. Spurgeon.*

The Last Page

ALL TEACHERS, *The Churchman* says, have something to learn from this delightful bit of satire in Edward Everett Hales' *How to Do It*, and particularly, that paper asks, will it not bring a message home to the theological schools:

"I once went to examine a high school on a lonely hillside in a lonely country town. The first class was in botany, and they rattled off from the book very fast. They said 'cotyledon', and 'syngenesious', and 'coniferous', and such words, remarkably well, considering they did not care two straws about them. Well, when it was my turn to 'make a few remarks' I said: 'HUCKLEBERRY.'

"I do not remember another word I said, but I do remember the sense of amazement that a minister should have spoken such a wicked word in a schoolroom. What was worse, I sent a child out to bring in some unripe huckleberries from the roadside, and we went to work on our botany to some purpose."

The following poem by E. P. D. in *The Churchman* gives our complacent thinking several jolts:

A sleepy little church upon a hill,
Afraid to break the silence of the past;
Content to be allowed to lie quite still,
And view itself as in a mirror cast.

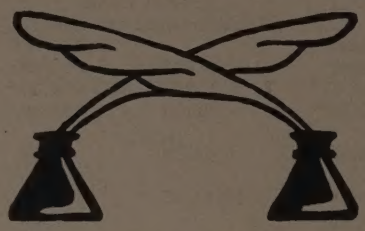
Disorder, dust and carelessness o'er all,
And lack of interest in the world outside;
Afraid to listen lest it hear the call
To walk in ways that it has never tried.

But now—a ripple seems to feel its way;
A Spirit seems to stir the sleeping past,
And words of gentle pleading seem to say
"Can I not use you, O my church, at last?"

A leader true is standing at the gate;
He feels the urge that presses from above;
He knows the hour is near, and dares not wait—
That all the world should serve the God of Love.

The love that leaves the little self aside,
Makes room for others that we do not know;
Finding, as we tear away the pride
Or love of ease—that we have faced our foe.

And facing that, and conquering in part,
We see the goal of life—all else is ours;
For God has come, and filled our church, our heart,
With all the marv'lous fullness of his powers.



As to the dire effects of prohibition in encouraging the consumption of liquor by the young generation, it only remains to explain why the consumption of unprohibited cigarettes by that same generation has increased tenfold in about as many years.

In connection with the death of Eugene V. Debs it is recalled that he was a great friend of James Whitcomb Riley. In one of his poems, "Regardin' Terry Hut," the latter pays the following tribute:

Take, even, statesmanship, and wit,
And gineral git-up-and-git,
Old Terry Hut is sound clean through!
Turn old Dick Thompson loose, er Dan
Vorehees—and where's they any man
Kin even hold a candle to
Their eloquence? —And where's as clean
A fi-nanseer as Rile' McKeen—
Er puorer, in his daily walk,
In railroad er in racin' stock!
And there's 'Gene Debs—a man 'at stands
And jest holds out in his two hands
As warm a heart as ever beat
Betwixt here and the Jedgment Seat!—
All these is reasons why I putt
Sich bulk o' faith in Terry Hut.

Ideals are like the stars; you cannot touch them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and following them, you reach your destiny.—Carl Schurz.

What a fine world this would be if people would spend as much energy practicing religion as they spend quarreling about it.—*San Francisco Chronicle.*

A Scot applied for a position as patrolman on the London police force. Here is a question they put to him in Scotland Yard and his answer:

"Suppose, MacFarland, you saw a crowd congregated at a certain point on your beat, how would you disperse it quickly, and with the least trouble?"

"I would pass the hat."

He longed to find the road to fame,
But not a highway bore that name.
He thought to glory there must be
A level path that he should see;
But every road to which he came
Possessed a terrifying name.
He never thought that fame might lurk
Along the dreary path called Work.
He never thought to go and see
What marked the road called Industry.
Because it seemed so rough and high,
He passed the road to Service by.
Yet had he taken either way,
He might have come to fame some day.
—*Detroit Free Press.*

You can always say:

"No" in times of temptation.

"Thanks" when you are the recipient of a favor.

"Please" if you are asking for help.

"Absolutely" when you are sure of your facts.

"You're welcome" and get the fun out of giving.

"Good luck" even after you've turned a man down.

"God bless you" if your heart is right.

An American missionary in China tells a story of a Columbia professor of international law who visited a Chinese college and was asked to speak to the students in an exchange.

"Chinese girls? International law?" he asked, each word in italics with several interrogation points.

"Yes," was the calm reply.

He gave his talk, and when he was through the girls began to ask him questions.

When the time was up he came away limp and mopping his brow. Said he: "I didn't know there were girls *anywhere* who could ask such questions."

It is interesting to read a resolution passed by a school board in Ohio a matter of a hundred years ago. It was resolved:

"You are welcome to use this schoolhouse to debate all proper questions in. But such things as railroads and telegraphs are impossible and rank infidelity. There is nothing in the word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam he would have foretold it by the mouth of his holy prophets. It is a device of Satan to carry the souls of the faithful down to hell."

"If prohibition enforcement cost us even a billion dollars a year it would be well worth while purely as an economic investment," says Irving Fisher, of Yale, in *Prohibition at Its Worst.*

Professor Fisher estimates an annual gain of six billion dollars as the result of prohibition in the United States, "without counting any savings in the cost of jails, almshouses, asylums, etc."

Prohibition at Its Worst deserves a careful reading, by all the wets and all the drys.

A Gift for Your Master

WHEN "MERRY CHRISTMAS" with its joyous sound is reverberating its message to all the world —when carols are being heralded to people in every land —and the whole world is singing "Peace on Earth Good Will to Men," ask yourself, "How can I, who have been so abundantly blessed, express my love and appreciation in a deeper and more consecrated way?"

How can I help to radiate HIS WONDERFUL LOVE —HIS MOST PRICELESS GIFT to all humanity? How can I commemorate Christ's Birthday and make it a breathing, living supreme event in many lives?

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Christmas-Time in the Homeland

CHRISTMAS-TIME in the homeland, and the snowflakes falling down,
And a foot of feathery whiteness covering the earth of brown;
A cold and clear breeze blowing, and the trees, like castanets,
Rattling their icy casements as the north wind fumes and frets.

Christmas-time in the Orient, and roses out in bloom.
And palm leaves all about, but no holly in the room.
Butterflies and zinnias and mignonettes and bees,
And the golden sunshine falling on the oleander trees.

But little it seems like Christmas with the trees and flowers and sun.
I long for the land of snow where the storm-winds leap and run,
And the smoke of the Christmas fireplace leaps to the steel-blue sky,
And frost-flakes sparkle and glitter like fire-drops in the sky.

I want to stand with my coat-tails spread by the roaring fire,
And look out through the window to the glittering churchhouse spire,
As the fragrance of cooking doughnuts is wafted through the house
To lure from his hole in the corner the furtive, noiseless mouse.

Christmas-time in the homeland and the tread of hurrying feet
Of the merry throng of shoppers that fills the bustling street;
Electric lights and holly, and the call of the chestnut man
With a smile of rich content for the rolling caravan.

Christmas-time in the Orient, and the skies an opal blue,
And the monkeys swinging rope-tails where late the mangoes grew.
The cold frog hangs to the curtain, and the lizard warms his blood
Out in the sun where the crickets pour a melodious flood.

Christmas-time in the homeland, and the cricket on the hearth
Where the steaming kettle's singing and fancies have their birth,
And the children wildly shouting in their play-room overhead
Where last night's bursting stockings lie empty on the bed.

Christmas-time in the homeland where the sleigh bells madly ring,
And the hoofs of the dashing horses the snow and ice-balls fling:
Wind-swept fields of silver fringed with gorgeous dyes
As the cold sun shivers homeward to his bed in the western skies.

Christmas-time in the homeland, with holly and mistletoe.
Christmas-time in the homeland, and how I wish I could go!
Christmas-time in the homeland! What a thrill these words can bring
To those of us in exile on business for our King!

GEORGE E. MILLER.

Harda, C. P., India